





Delights for the INGENIOUS

In above Fifty Select and Choice

EMBLEMS

*Divine and Moral,
Ancient and Modern.*

Curiously Ingraven upon Copper Plates

With Fifty Delightful Poems and Lots for the
more Lively Illustration of each Emblem, whereby
Instruction and Good Counsel may be promoted
and furthered by an honest and pleasant Recreation.

To which is prefixed

An Incomparable Poem, Intituled *Majesty in Misery*, or
An Imploration to the King of Kings.

Written by His Late Majesty K. Charles the First, with his
own hand, during his Captivity in *Carisbrook Castle*,
in the Isle of *Wight*, 1648. With an Emblem.

Collected by R. B. Author of the History of *The Wars of*
England, *Remarks of London*, and *Admirable Carlo-*
stius, &c.

LONDON, Printed for Nath. Crouch, at his Shop at
the Sign of the Bell in the Poultry. 1684.

Delights for the
TONGUE AND EYE

In above highly select and Choice

EMBLEMS

Divine and Moral,
Ancient and Modern.

Exceedingly engraven upon Copper Plates.

The first highly Delighting Poems and Lots for the
improve lively Application of each Emblem, whereby
Instruction and Good Counsel may be promoted
and facilitated by an easy and pleasant Recitation.

To which is prefixed

An Incomparable Poem, containing many a Hint
for the Improvement of the Kings of Kings.

By JOHN BUNYAN, Author of the Fables, &c.
and many other Works. Printed in London, 1688.
in the Year of the Restoration, 1688. With an Emblem.

Collected by J. B. Author of the History of the Works of
Bunyan, &c. Printed in London, and sold by the
Booksellers.

Printed by J. B. at the Sign of the Cross, in the Shop at
the Sign of the Cross, in the Year 1688.



THE
AUTHOR
UPON THE
EMBLEM
IN THE
FRONTISPIECE

THE BOOK containing EMBLEMS, *was*
(*thought fit*)

A Title-page should stand to usher it,
That's Emblematicall: And to that end,
Our AUTHOR, to the Graver did commend
A plain Invention; that it might be wrought,
According

The Author on the Emblem

According to his Fancy had forebodings.
Instead thereof, the Workman brought to light,
What, here you see, I bring mistaking quite.
The true Design: And so (with pain, and cost)
The first intended FRONTISPIECE, is lost.

The AUTHOR, was as much displeas'd, as He
In such Adventures is inclin'd to be;
And half-resolv'd to cast this PIECE aside,
As nothing worth: but having better ey'd
Those Errors, and Confusions, which may there,
Blame-worthy (at the first aspect) appear;
He saw, they fitted many Fantasies
Much better, then what Reason can devise;
And that the Graver (by meer Chance) had hit
On what, so much transcends the reach of Wit,
As made it seem, an Object of Delight,
To look on what MISFORTUNE brought to light:
And here it stands, to try his Wit, who lists
To pump the secrets, out of Cabalists.

If any think this Page will now declare
The meaning of those Figures, which are there,
They are deceiv'd. For Destiny denies
The ut'ring of such hidden Mysteries.

In these respects: First, This containeth nought
Which (in a proper sense) concerneth ought,
The present-Age: Moreover, 'tis ordain'd
That none must know the Secreties contain'd
Within this PIECE; but they who are so wise
To find them out by their own prudencies;

And

in the Frontispiece.

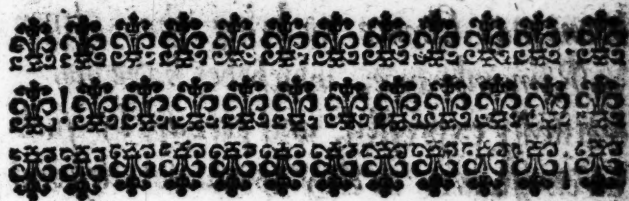
*And he that can unriddle them, to us,
Shall stiled be, the second OEDIPUS.*

*'Tis likewise thought expedient, now and then,
To make some Work, for those All-knowing men,
(To exercise upon) who think they see
The secret-meanings, of all things that be.*

*And lastly, since we find, that some there are,
Who best affect Inventions, which appear
Beyond their understandings ; This we knew
A Representment, worthy of their view ;*

*And here we placed it, to be to these,
A FRONTISPIECE, in any sense they please.*

1. The first part of the document is a list of names and addresses, which are arranged in a columnar fashion. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list includes names such as "John Smith", "Mary Jones", and "Robert Brown", and addresses such as "123 Main Street", "456 Elm Street", and "789 Oak Street".



TO THE
READER

IT is probable, that if some books had not been composed pleasantly, and suitable to mean Capacities, many Persons had not been so delighted in reading, and thereby in time have attained to more useful knowledge. Therefore, though I can say no more to dissuade from vice, or to encourage men to virtue, than hath already been done by many learned Authors, yet these lively Em-
A S blemis.

The Epistle to the Reader.

blems may Chance to bring that oftner to Remembrance, which they have more learnedly expressed, and perhaps by such Circumstances as they would not descend unto, may insinuate farther into some understandings then more applauded Discourses, by stirring up the Affections, winning the Attention, or helping the Memory.

And since the World is grown so very airy that the Printing of solid and serious Treatises hath many times undone the Bookseller, to advance their Profits, I was moved to invent somewhat which might be likely to please the Populace, and have therefore added Lotteries to these Emblems, to occasion the more frequent notice of the Morals and good Counsels tendered in their Illustrations; hoping that some time or other, some Persons

The Epistle to the Reader.

sons may draw those Lots, which may make them more wise and happy as long as they live.

Possibly this device may be censured, and reputed as great an Indecorum as erecting an Alehouse at the Church-stile, yet perhaps if the Wilest would sometimes take up this book, and without any Superstitious conceit make Tryal what their Lots would remember or give them cause to think on, it might now and then either occasion better Proceedings, or prevent worse mischiefs.

Some Games were ever in use; and I think ever will be; And for ought I know ever may be without exception; And I believe this Recreation may be as harmless as any, if they be used as they are intended; For my
meaning

The Epistle to the Reader.

meaning is not, that any one should use it as an Oracle, which can infallibly signify what is divinely allotted, but to serve only for a Moral Pastime; And that I may by no means encourage the secret entertainment of such a Fancy, I do here previously affirm and declare, that none but Children or-Idiots may be tollerated to be so foolish without being laughd at.

Yet if any shall draw those Lots wherein their secret Vices are reprov-
ed, and some good Instructions proposed, which in their own understandings are conducive and pertinent to their Welfare, let not such as those pass them over as meer casualties to them, for whatsoever these Lots are to others, or in themselves, they ought
to

The Epistle to the Reader.

to be particularly regarded and applied by them to their own concerns.

Some perhaps will think that this Game is purposely invented as a means to reprove mens vices without being suspected to aim at particular Persons; For if any who are Notoriously guilty, by drawing these Chances shall be so fitted, that those vices be thereby intimated to the by-standers, of which the world knows them guilty, they do therein make their own Libels, and may I hope be laught at without blame; If not, I do here warn all such as are justly suspected of heinous Crimes and Scandalous Conversations, either to forbear these Lotteries; or to excuse me if they be justly shamed by their own act.

Having thus declared the reason of this Invention, and made these Anticipations

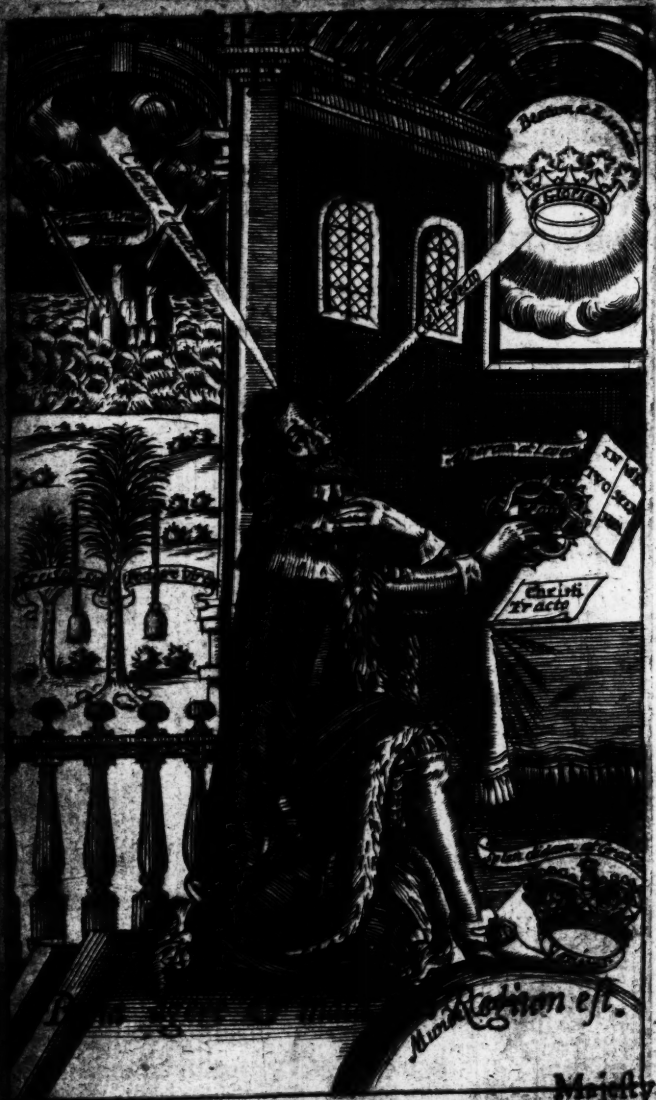
The Epistle to the Reader.

tions every man hath his own Choice whether he will make use of these Lotteries or no, he that will is left to his Chance, of which how he may make Tryal, direction is given at the latter end of this Book.

Emblem

es
f
n





Mundus non est.

Majesty

Majesty in Misery;

O R

An Imploration to the King of Kings.

*Written by his late Majesty King Charles
the First with his own hand, during his
Captivity in Carisbrook Castle in the
Isle of Wight. 1648.*

1. (Power springs

GREAT Monarch of the World, from whose
The Potency and Power of Kings,
Record the Royal wo my suffering sings.

2.

And teach my Tongue that ever did confine,
Its faculties in truths Seraphick Line,
To track the Treasons of thy Foes and mine.

3. Nature

Majesty in Misery, &c.

3.
Nature and Law by thy Divine Decree,
The only Root of Righteous Royaltie,
With this dim Diadem invested me.

4.
With it, the sacred Scepter, Purple Robe,
The Holy Unction, and the Royal Globe;
Yet I am levelled with the life of *Job*.

5.
The fiercest furies that do daily tread
Upon my Grief, my Gray Discrowned Head,
Are those that owe my Bounty, for their Bread.

6.
They raise a War, and Christen it, *The cause*,
Whilst Sacrilegious hands have best applause,
Plunder and Murder are the Kingdoms Laws.

7.
Tyranny bears the Title of *Taxation*,
Revenge and Robbery are *Reformation*,
Oppression gains the name of *Sequestration*.

8.
My Loyal Subjects who in this bad season,
Attend me (By the Law of God and Reason)
They dare impeach and punish for High Treason.

9.
Next at the Clergy do their Furies frown,
Pious Episcopacy must go down,
They will destroy the Crozier and the Crown.

10. Chruch

Majesty in Misery, &c.

Churchmen are chain'd, & Schismatics are freed
Mechanicks preach, and Holy Fathers bleed,
The Crown is Crucified with the Creed.

11.

The Church of *England* doth all Faction foster,
The Pulpit is usurpt by each Impostor,
Extempore excludes the *Pater noster*.

12.

The Presbyter and Independent seed,
Springs with broad blades, to make Religion
Herod and *Pontius Pilate* are agreed. (bleed,

13.

The Corner stone's misplac'd by every Pavier;
With such a Bloody Method and Behaviour,
Their Ancestors did crucify our Saviour.

14.

My Royal Consort from whose fruitful womb,
So many Princes Legally have come,
Is forc'd in Pilgrimage to seek a Tomb,

15.

Great *Britains* Heir is forced into *France*,
Whilst on his Fathers head his Foes advance ;
Poor Child ! he weeps out his Inheritance.

16.

With my own Power my Majesty they wound,
In the kings name the king himself's uncrown'd;
So doth the dust destroy the Diamond.

17.

With Propositions daily they Enchant,
My Peoples ears, such as do Reason daunt,
And the Almighty will not let me Grant.

18.

Majesty in Misery, &c.

18.

They promise to erect my Royal stem,
To make me Great, t'advance my Diadem,
If I will first fall down and worship them.

19.

But for refusal they devour my Thrones,
Distress my Children, and destroy my Bones,
I fear they'll force me to make Bread of Stones.

20.

My life they prize at such a slender rate,
And in my absence they draw Bills of hate,
To prove the King a Traytor to the State.

21.

Felons obtain more Priviledg than I,
They are allow'd to answer ere they dye,
'Tis Death for me to ask the Reason, why.

22.

But sacred Saviour, with thy words I woo
Thee to forgive, and not be bitter to (do,
Such, as thou know'st, do not know what they

23.

But since they from their Lord are so disjointed,
As to condemn those Edicts he appointed,
How can they prize the power of his Anointed?

24.

Augment my Patience; Nullify my hate,
Preserve my Issue, and Inspire my Mate,
Yet, though we perish, Bless this Church and state

Vota dabunt quæ Bella negarunt.

The

The Explanation of the Emblem In Latin and English.

Ponderibus genus omne mali, probrique gravatus,
 Vixque ferenda ferens, *Palma* ut *Depressa*, re-
 Ac velut undarum *Fluctus* *Ventique*, furorem surgo
 Irati *Populi* *Rupes* *immota* repello.
Clarior e *Tenebris*, *Coelestis* *Stella*, corusco,
 Victor & æternum felici pace *Triumpbo*.
 Auro *Fulgentem* rutilo gemmaisque *Micantem*,
 At curis *Gravidam* *Spernendo* *Calco* *Coronam*.
Spinofam, at *ferri* *facilem*, quo *spes* *mea*, *Christi*
Auxilio, nobis non est *tractare* molestum;
Eternam, fixis fidei, *Semperque* *beatam*,
 In *Coelos* oculis *specto*, *Nobisque* *paratam*. (bet
 Quod *Vanum* est *Sperno*, quod *Christi* *Gratia* præ-
 Amplecti *Studium* est; *Virtutis* *Gloria* *merces*.

In English.

Though clogg'd with weights of Misery,
 Palm-like Depress'd I higher rise

And

Epitaph upon K. Charles the first.

And as the *unmoved* Rock out-braves,
The boistrous *Winds*, and raging *Waves* ;
So *Triumph* I, and *some more bright*
In sad Afflictions *Darksome* night,
That *Splendid*, but yet *Toilsom* Crown,
Regardlessly I *trample* down.
With Joy I take this Crown of *Thorn*,
Though *Sharp*, yet *easy* to be *born*.
That *Heavenly* Crown already mine,
I *view* with Eyes of Faith *Divine*.
I slight *vain* things ; and do imbrace,
Glory the just reward of *Grace*.



An Epitaph upon King Charles
the first.

SO falls the stately Cedar, while it stood,
That was the only Glory of the Wood.
Great Charles, Terrestrial God, Celestial Man,
Whose life, like others, though it were a span,
Yet in that span was comprehended more,
Than Earth hath waters, or the Ocean shore.
Thy Heavenly Virtues Angels should rehearse,
It is a Theam too high for Human Verse.

He

Epitaph upon K. Charles the first.

He that would know thee right then, let him
Upon thy rare Incomparable Book, (look
And read it o're; and o're which if he do,
He'll find thee *King*, and *Priest*, and *Prophet* too,
And sadly see our loss, and though in vain,
With fruitless wishes call thee back again.
Nor shall oblivion sit upon thy *Herse*,
Though there were neither Monument nor Verse,
Thy *Sufferings* and thy *Death* let no man name,
It was thy *Glory*, but the *Kingdoms* shame.

Another.

STAY Passenger; behold and see,
The widow'd *Grave* of *Majesty*,
Why tremblest not? here's that will make
The most stupid, Soul to shake,
Here lies intomb'd the sacred *Dust*,
Of *Peace* and *Piety*, *Right* and *Just*,
The blood, (O start'st thou not to hear!)
Of a blest *King* 'twixt hope and fear,
Shed, and hurried hence to be
The *Miracle* of *Misery*,
The *Lawgiver* amongst his own,
Senten'd by a *Law* unknown;
Voted *Monarchy* to *Death*,
By the course *Plebeian* breath
The *Sovereign* of all *Comma*
Suffering by a *Common* hand.

Epitaph upon K. Charles the First.

A Prince (to make the *Odium* more)
Martyr'd at his very door.
The Head cut off! Oh, Death to see't,
In Obedience to the Feet!
And that by Justice you must know,
If thou hast faith to think it so;
We'll stir no further than this sacred clay,
But let it slumber till the Judgment day.
Of all the Kings on Earth, it's not deny'd,
Here lies the first that for Religion dy'd.

Another.

WRITTEN by the Magnanimous *James Mar-*
ques of Montross with the point of his
Sword.

Great, Good, and Just could I but rate
My Grief, and thy so rigid Fate.
I'd weep the world to such a strain,
That it should deluge once again.
But since thy loud-tongu'd blood demands supplies
More from *Briareus* hands than *Argus* Eyes;
Pleasing thy Elegy with Trumpets sounds,
And write thy Epitaph in Blood and Wounds,

Cette Emblème

Emblème I.

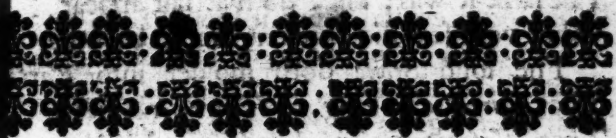


Trinité de l'origine de l'homme

Emblem I.



Finis ab Origine pendet.



T H E
First Emblem
Illustrated.

*As soon as we to Be begun,
We did begin to be undone.*

WHEN some, in former Ages, had a meaning
An Emblem, of Mortality, to make,
They form'd an Infant, on a Deaths-head leaning,
And round about, encircled with a Snake:
The Child so pictur'd, was to signify,
That from our very Birth, our Dying springs:
The Snake, her Tail devouring, doth imply
The Revolution, of all Earthly things.
For, whatsoever hath beginning, here,
Begins, immediately, to vary from

The same it was; and, doth at last appear
 What very few did think it should become.

The solid *Stone* doth molder into *Earth*;

That *Earth*, e're long, to *Water*, rarifies;

That *Water* gives an *Airy Vapour* birth,

And, thence, a *Fiery-Comet* doth arise:

That moves, untill it self it so impair,

That from a *burning-Meteor*, back again,

It sinketh down, and thickens into *Air*;

That *Air* becomes a *Cloud*; then *Drops of Rain*

Those *Drops*, descending on a *Rocky Ground*,

There settle into *Earth*, which more and more

Doth harden, still; so, running out the round,

It grows to be the *Stone* it was before.

Thus, All things wheel about; & each *Beginning*
 Made entrance to its own *Destruction* hath.

The *Life of Nature* entreteth in with *Sinning*;

And is, for ever, waited on by *Death*:

The *Life of Grace*, is form'd by *Death* to *Sin*

And, there, doth *Life-eternal*, straight begin.

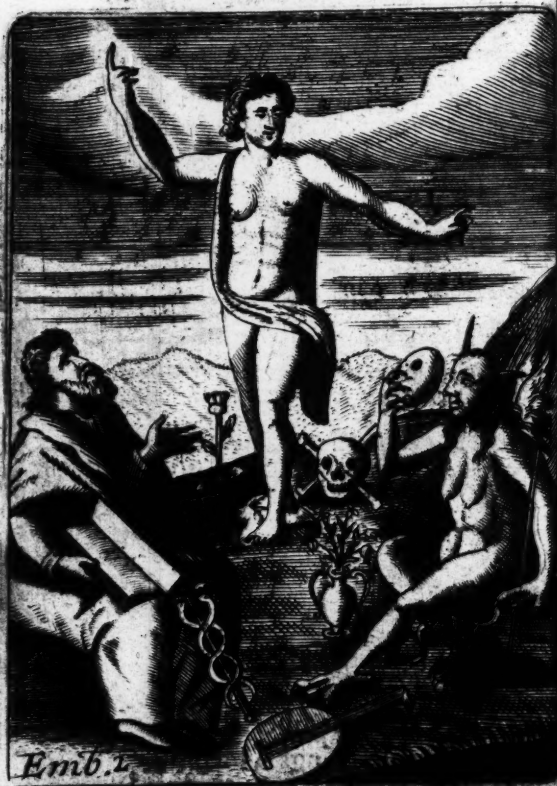
Divine and Moral.

Lot 1.

When thou hast changes good or bad,
O'rejoy'd thou art, (or oversad:
if it seemed very strange,
to see the wind or Weather change.

so therefore to remember thee
how Changeable things Mortal be,
thou art assisted by this Lor,
now, let it be no more forgot.

Emblem II.



Emb. 2.

Quo me vertam nescio.



T H E

Second Emblem

Illustrated.

*When Vice and Virtue Youth shall wooe,
'Tis hard to say which way 'twill go.*

MY hopeful *Friends* at thrice five years & three
Without a *Guide* (into the World alone)
To seek my *Fortune*, did adventure mee ;
And, many hazards, I alighted on.
First *Englands* greatest *Rendezvous* I sought,
Where *VICE* and *VERTUE* at the highest sit ;
And, thither, both a *Mind* and *Body* brought,
For neither of their *Services* unfit.
Both, woo'd my *Youth* : And, both perswaded so,
That (like the *Young man* in our *Emblem* here)

I stood, and cry'd, *Ab ! which way shall I go ?*
 To me so pleasing both their Offers were.

VICE *Pleasures best Contentments promist me*
 And what the wanton *Flesh* desires to have :

Quoth VERTUE, *I will Wisdom give to thee,*
 And those brave things, w^{ch} noblest *Minds* do crave

Serve me said VICE, and thou shalt soon acquire

All those Atchievements which my Service brings

Serve me said VERTUE, and I'll raise thee higher

Then VICES can, and teach thee better things.

Whil'st thus they strove to gain me, Lestpyd

Grim Death attending VICE ; and, that her Face

Was but a painted *Vizard*, which did hide

The foul'st Deformity that ever was.

LORD, grant me grace for evermore to view

Her Ugliness : And, that I viewing it,

Her Falsehoods and allurements may eschew ;

And on fair VERTUE my Affection set ;

Her Beauties contemplate, her Love embrace,

And by her safe Direction, run my Race.

Lot 2.

With *Mary* thou art one of those,
By whom the better part is chose:
And though thou tempted art astray,
Continu'it in a lawful way.

Give God the praise with heart unfeign'd,
That he such grace to thee hath deign'd.
And rein thy Lot where thou shalt see,
What hag hath laid a Trap for thee.

B 5

Emblem 3.

Emblem III.



Vivitur Ingenio, cetera mortis erant.

The



T H E

Third Emblem.

Illustrated.

By knowledge only Life we gain,

All other things to Death pertain.

(Time)


HOW Fond are they, who spend their pretious
 In still pursuing their deceiving *Pleasures*?
 And they, that unto airy *Titles* clime
 Or tire themselves in hording up of *Treasures*?
 For, these are *Death's*, who, when with weariness
 They have acquired most, sweeps all away;
 And leaves them, for their *Labors*, to possess
 Nought but a raw-bon'd *Carcass* lapt in clay.
 Of twenty hundred thousands, who this hour
 Vaunt much of those *Possessions* they have got;
 Of

Of their new purchas'd *Honours*, or, the *Power*,
 By which, they seem to have advanc'd their *Lot* :
 Of this great *Multitude*, there shall not *Three*
 Remain, for any *Future-age* to know ;
 But perish quite, and quite forgotten be ;
 As *Beasts*, devoured twice ten years ago.

Thou, therefore, who desir'st for ay to live,
 And to possess thy *Labours* maugre *Death*,
 To needful *Arts* and honest *Actions*, give
 Thy Span of *Time*, and thy short blast of *Breath*.
 In holy *Studies*, exercise thy *Mind* ;
 In works of *Charity*, thy *Hands* imploy ;
 That *Knowledge*, and that *Treasure*, seek to find,
 Which may enrich thy *Heart* with perfect *Joy*.
 So though obscured thou appear, a while,
 Despised, poor or born to Fortunes low,
 Thy *Virtue* shall acquire a nobler stile,
 Then greatest *Kings* are able to bestow :
 And, gain thee those *Possessions*, which, nor *They*,
 Nor *Time*, nor *Death*, have power to take away

Loc 3.

THou dost overmuch respect,
That which will thy harm effect.
But some other things there be ;
Which will more advantage thee.



Search thy heart and thou shalt there
Soon discover what they are.
Yea thine Emblem shews thee too
What to shun, and what to do.

Emblem. IV.

Emblem IV.



ΠΑΝΤΑ ΛΕΟΙΠΑ

The



T H E
Fourth Emblem
Illustrated.

*As to the World I Naked came,
So naked stript I leave the same.*

(rear
THrice happy is that Man whose *Thoughts* do
His Mind above that pitch the *Worldling* flies
And by his *Contemplations*, hovers where
He views things mortal, with unbleared eyes.
What Trifles then do *Villages* and *Towns*
Large *Fields* or *Flocks* of fruitful *Cattle* seem.
Nay, what poor things are *Miters*, *Scepters*, *Crowns*,
And all those *Glories* which men most esteem.
Though he that hath among them, his *Delight*
Brave things imagines them (because they blind
With

With some false Lustre his beguiled sight) (find.
He that's above them, their mean-Worth may
Lord, to that *Blessed-Station* me convey
Where I may view the *World*, and view her so,
That her true Condition may survey;
And all her Imperfections rightly know.
Remember me, that once there was a Day,
When thou didst wean me from them with con-
Ev'n when shut up within those *Gates* I lay (tent,
Through which the *plague-inflicting Angel* went.
And, let me still remember, that an Hour
Is hourly coming on, wherein I shall
(Though I had all the *World* within my power)
Be naked stript, and turned out of all.
But mind me, chiefly, that I never cleave
Too closely to my *Self*; and cause thou me
Not other Earthly things alone to leave,
But to forsake my *Self* for love of *Thee* :
That I may say, now *I have all things left*,
Before that I of all things, am bereft.

Lot 4.

BE not angry if I tell,
That you love the World too well,
For this Lot, perhaps you drew;
That such faults you might eschew.

Mark to what their Souls aspire
Who True Blessedness desire;
For if you can do like those,
Heaven you gain when Earth you lose.

Emblem V.

Emblem V.



Ad Scopum, licet Ægre, & frustra.

The



THE
Fifth Emblem
Illustrated.

*A Fool in Folly taketh Pain,
Although he labour still in vain.*

A Massie *Mil-stone* up a tedious Hill,
With mighty Labour, *Sisyphus* doth roll ;
Which being rais'd aloft, down-tumbleth, still,
To keep employed his afflicted Soul.
On him, this tedious Labour is impos'd ;
And (though in vain) it must be still assayd :
But, some, by no Necessity inclos'd,
Upon themselves, such needless Tasks have laid.
Yea, knowing not (or caring not to know)
That they are worn and weary'd out in vain,
They

They madly toil to plung themselves in Wo ;
And, seek uncertain *Ease*, in certain *Pain*.

Such *Fools* are they, who dream they can acquire
A Mind content, by *Lab'ring still for more* :
For, *Wealth* encreasing doth encrease *Desire*,
And makes *Contentment* lesser then before.

Such *Fools* are they, whose *Hopes* do vainly stretch
To climb by *Titles*, to a happy Height :

For, having gotten one *Ambitious-Reach*,
Another comes perpetually in sight.

And, their stupidity is nothing less,
Who dream that *Flesh* and *Blood* may raised be
Up to the *Mount of perfect Holiness* :

For (at our best) corrupt and vile are we.

Yet, we are bound by *Faith*, with *Love*, and *Hope*,
To roll the Stone of Good *Endeavour*, still,
As near as may be, to *Perfections top*,

Though back again it tumble down the *Hill*.

So ; What Our *Works* had never power to do,
God's Grace, at last, shall freely bring us to,

Lot 5.

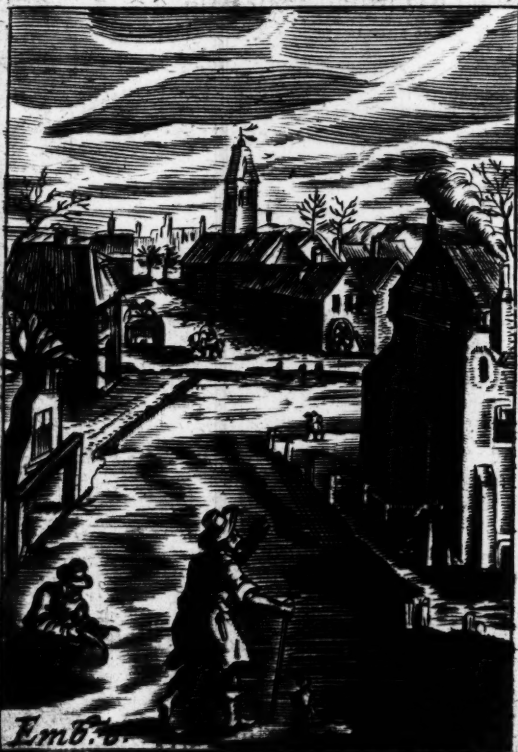
M.

DOubtless thou art either wooing,
Or some other business doing,
Which you shall attempt in vain,
Or much hazard all your pain.

Yet if good your meanings are,
Do not honest means forbear.
For where things are well begun,
God oft works when man hath done.

Emblem VI

Emblem VI.



Pedetentm.

The



T H E

Sixth Emblem

Illustrated.

*His Pace must wary be and slow,
That hath a slippery way to go.*

A Travailer, when he must undertake
To seek his passage, o're some *Frozen Lake*,
With *leisure*, and with *care*, he will assay
The glassy smoothness of that *Icy-way*,
Lest he may *slip*, by walking over-fast ;
Or, break the crackling *Pavement*, by his haste:
And, so (for want of better taking heed)
Incur the mischiefs of *Unwary-speed*.

We are all *Travellers* ; and, all of us
Have many passages, as dangerous,

As *Frozen-lakes* ; and *Slipery-ways*, we tread,
 In which our lives may soon be forfeited,
 (With all our hopes of *Life-Eternal*, too)
 Unless, we well consider what we do.
 There is no private *Way* or publick *Path*
 But rubs, or holes, or slipp'riness it hath,
 Whereby, we shall with *Mischiefs* meet ; unless
 We walk it, with a *stedfast-wariness*.

The steps to *Honour*, are on *Pinacles*
 Compos'd of melting *Snow*, and *Isicles* ;
 And, they who tread not nicely on their tops,
 Shall on a suddain slip from all their *hopes*.
 Yea, ev'n that way which is both sure and holy,
 And leads the mind from *Vanities* and *Folly*,
 Is with so many other *Path-ways* crost,
 As that, by *Rashness*, it may soon be lost ;
 Unless, we well deliberate, upon
 Those *Tracts*, in which our *Ancestours* have gone :
 And, they who with more *baste*, then *heed*, will run,
 May lose the way, in which they well begun.

Lot. 6.

IN slippery Paths you are to go,
yea, they are full of danger too.
And if you heedful should not grow
they'l hazard much your overthrow.

But you the mischief may eschew,
If wholsom Counsel you pursue;
Look therefore, what you may be taught,
By that, which this your chance hath brought.

C

Emblem VII.

Emblem VII.



Emb. 7

Pro Lege & pro Grege.

The



T H E
Seventh Emblem
Illustrated.

*Our Pelican by bleeding thus,
Fulfill'd the Law, and cured us.*

Look here, and mark (her sickly birds to feed)
How freely this kind *Pelican* doth bleed.
See, how (when other *Salves* could not be found)
To cure their sorrows, she her self doth wound;
And when this holy *Emblem* thou shalt see,
Lift up thy soul to him, who dy'd for thee.

For this our *Hieroglyphick* would express
That *Pelican*, which in the *Wilderness*
Of this vast *World*, was left (as all alone)
Our miserable *Nature* to bemoane;

And in whose eyes, the tears of pity stood,
 When he beheld his own unthankful *Brood*
 His *Favours* and his *Mercies*, then contemn,
 When with his wings he would have brooded (them: His

And sought their endless peace to have confirm'd,
 Though to procure his ruine, they were arm'd.

To be their *Food*, himself he freely gave;
 His *Heart* was pierc'd, that he their *Souls* might
 Because, they disobey'd the *Sacred-will*, (save,
 He did the *Law of Righteousness* fulfill;
 And to that end (though guiltless he had bin)
 Was offered, for our *Universal-sin*.

Let me, Oh *God*! for ever fix mine eyes
 Upon the Merit of that *Sacrifice*:

Let me retain a due commemoration

Of those dear *Mercies*, and that bloody *Passion*,
 Which here is meant; and by true *Faith*, still
 Upon the drops, this *Pelican* did bleed; (feed

Yea, let me firm unto thy *Law* abide,

And ever love that *Flock*, for which he dy'd.

Lot 7.

THis present Lot concerns full near,
Not you alone but all men here.
For all of us too little heed ;
His Love who for our sakes did bleed.

'Tis true, that means he left behind him
which better teacheth how to mind him.
Yet if we both by that, and this,
Remember him, 'tis not amiss.

Emblem VIII.



Quid sit sic?

The



T H E

Eighth Emblem

Illustrated.

*Though he endeavour all he can,
An Ape will never be a man.*

What though an *Apish-Pigmy*, in attire,
His Dwarfish Body *Gyant-like*, array?
Turn *Brave*, & get him *Stilts* to seem the higher?
What would so doing, handsome him I pray?
Now, surely, such a Mimick sight as that,
Would with excessive Laughter move your
Till you had made the little, *Dandiprat*, (Spleen,
To lye within some Auger-hole, unseen.

I must confess I cannot chuse but smile,
When I perceive, how Men that worthless are,

Piece out their *Imperfections*, to beguile,
 By making shows, of what they never were.
 For, in their *borrow'd-Shapes*, I know those Men
 And (through their *Masks*) such insight of them
 That I can oftentimes disclose (ev'n then) (have;
 How much they savour of the *Fool* or *Knave*.

A *Pigmy-spirit*, and an *Earthly-Mind*,
 Whose look is only fixt on Objects vain;
 In my esteem, so mean a place doth find,
 That ev'ry such a one, I much refrain.
 But, when in honour'd *Robes* I see it put,
 Betrimm'd, as if some thing of *Worth* it were,
 Look big, and on the *Stilts* of *Greatness*, strut
~~From~~ fearing it, I cannot then forbear.
 For, when to gross ~~Unworthiness~~ Men add
 Those Dues, which to the *Truest-worth* pertain;
 'Tis like an *Ape*, in *Humane-Vestments* clad,
 Which, when most fine, deserveth most disdain:
 And more absurd, those Men appear to me,
 Then this *Fantastick-Monkey* seems to thee.

Lot 8.

M.

Men,
nem
ve;
e.
T^hy chance is doubtful and as yet,
I know not what to make of it.
But this I know a Foe thou art;
To what thine Emblem, hath in part,

Expressed by a Mimick Shape;
Or thou thy self art such an ape.
Now which of these pertains to thee,
Let them that know the Judges be.

C. 5

Emblem IX.

Emblem IX.



Fures Privati in Nervo, Publici in Auro.

The



T H E

Ninth Emblem

Illustrated.

*Poor Thieves in Fetters we behold,
And Great Thieves in their Chains of
(Gold.*

IF you this *Emblem*, well have look'd upon,
Although you cannot help it, yet, bemone
The Worlds black Impudence; and if you can
Continue (or become) an honest man.
The poor, and petty *Pilferers*, you see
On *Wheels*, on *Gibbets*, and the *Gallow tree*.
Trust up; when they that far more guilty are,
Pearl, Silk, and costly Cloth of Tissue, wear.
Good

Good God! how many hath each *Land* of these
Who neither limb, nor life, nor credit lose,
(But, rather live befriended, and applauded)
Yet, have of all their livelihoods defrauded
The helpless *Widows*, in their great distress?
And of their Portions, rob'd the *Fatherless*?
Yet, censur'd other's Errours, as if none
Had cause to say, that they amiss have done?
How many, have assisted to condemn
Poor souls, for what was never stoln by them?
And persecuted others, for that Sin,
Which they themselves, had more transgressed in?
How many worthless men, are great become,
By that, which they have stoln, or cheated from
Their *Lords*? or (by some practices unjust)
From those, by whom they had been put in trust?
How many *Lawyers*, wealthy men are grown,
By taking Fees for *Causes* overthrown
By their defaults? How many, without fear,
Do rob the *King*, and *God*, yet blameless are?
God knows how many! would I did so, too,
So I had pow'r to make them better do.

Lot 9.

We hope no Person here believes,
That you are of those wealthy Thieves,
Who Chains of Gold and Pearl do wear;
And of those Thieves that none you are,

Which wear a Rope we plainly see,
For you as yet unchanged be.
But unto God for Mercy cry;
Else hang'd you may be ere you die.

Emblem X.

Emblem X.



Fulcrum Tutissimum.

The



T H E
Tenth Emblem.
Illustrated.

*We then have got the surest Prop,
When Heaven alone becomes our hope,*

I Should not care how hard my *Fortunes* were,
Might still my *Hopes* be such, as now they are,
Of helps divine ; nor fear, how poor I be,
If thoughts, yet present, still may bide in me,
For, they have left assurance of such *aid*,
That, I am of no dangers, now afraid.

Yea, now I see, methinks, what weak and vain
Supporters I have fought, to help, sustain
My fainting heart ; when some injurious hand,
Would undermine the Station where I stand.

Me

Methinks, I see how scurvy, and how base,
 It is to scrap for favours, and for grace;
 To men of earthly minds; and unto those,
 Who may, perhaps, before to morrow lose
 Their wealth, (or their abus'd Authority)
 And stand as much in want of help as I.

Me thinks, in this *New-rapture* I do see
 The hand of God from heaven supporting me,
 Without those *rotten-Aids*, for which I whin'd,
 When I was of my tother *vulgar-mind*:
 And if in some one part of me it lay,
 Know, could cut that *Limb* of mine away.
 Still might I keep this mind, there were enough
Within my self, (beside that cumbring stuff
 We seek *without*) which, husbanded aright,
 Would make me *Rich*, in all the *worlds* despight.
 And I have hopes, that had she quite bereft me,
 Of those few *rags* and *toys*, which yet are left
 I should on God, alone, so much depend, (me;
 That, I should need, nor *Wealth*, nor other *Friend*.

Lot 10.

BEcause her Aid makes goodly shows,
You on the world your Trust repose;
And his dependance you despise,
Who clearly on Heavens help relies.

That therefore you may come to see,
How pleas'd and safe those men may be.
Who have no Aid but God alone;
This Emblem you have lighted on.

Emblem XL

Emblem XI.

*Serva Modum.*

The



T H E

Eleventh Emblem

Illustrated.

*Do not the Golden Mean exceed
In word, in Passion, nor in deed.*

AS is the head-strong Horse, and blockish Mule,
Ev'n such, without the *Bridle*, and the *Rule*,
Our *Nature* grows ; and is as mischievous,
Till *Grace* and *Reason*, come to govern us.
The *Square*, and *Bridle*, therefore let us heed,
And thereby learn to know, what *helps* we need ;
Left, else, (they failing, timely, to be had)
Quite out of *Order*, we at length, be made.

The *Square*, (which is an useful *Instrument*,
To shape for senseless *Forms*) may represent

The

The *Law*: Because *Mankind*, (which is by Nature
Almost as dull, as is the *senseless-creature*,)

Is thereby, from the *native-rudeness*, wrought;
And in the *Way* of honest-living taught.

The *Bridle*, (which Invention did contrive,
To rule, and guide the *Creature-sensitive*)

May type forth *Discipline*; which when the *Law*
Hath school'd the *Wit*, must keep the *Will* in awe.

And he that can by these, his *Passions* bound,
This *Emblems* meaning, usefully, hath found.

Lord, let thy sacred *Law*, at all times, be
A *rule* a *Master*, and a *Glass* to me;

(A *Bridle*, and a *Light*) that I may, still,
Both know my *Duty*, and obey thy *Will*.

Direct my *Feet*; my *Hands* instruct thou so,
That I may neither *wander*, nor *mis-do*.

My *Looks*, my *Hearing*, and my *Words* confine,
To keep still firm, to ev'ry *Word* of thine.

On thee, let also my *Desires* attend,

And let me hold this *Temper*, till mine end.

Lot 11.

YOur wits, your wishes, and your Tongue
Have run the wild-Goose chase too long.
And (lest all Reason you exceed)
You now of Rule, and Reins have need.

A Bridle therefore and a square,
Chief Figures in your Emblem are.
Observe their Moral, and alway,
Be wise and sober as you may.

Emblem XII.

Emblem XII.



Paupertate premor, Sublevo Ingenio.

The



T H E

Twelfth Emblem

Illustrated.

*My wit got wings, and high had flown,
But Poverty did keep me down.*

YOU little think, what plague it is to be,
In plight like *him*, whom pictur'd here you
His *winged-Arm*, and his *up lifted-eyes*, (see.
Declare, that he hath *Wit*, and *Will*, to rise :
The *Stone*, which clogs his other *hand*, may show
That *Poverty* and *Fortune*, keep him low :
And 'twixt these *two*, the *Body* and the *Mind*,
Such labours, and such great vexations find,
That, if you did not such mens wants contemn,
You could not chuse but help, or pity them.

All

All Ages had (and this I know hath some)
 Such men as to this misery, do come :
 And many of them, at their *Lot*, so grieve,
 As if they knew, (or did at least believe)
 That, had their *Wealth* suffic'd them to aspire
 (To what their *Wits* deserve, and they *desire*)
 The present Age, and future Ages too,
 Might gain have had, from what they thought
 to do

Perhaps I dream'd so once: But, God be prais'd
 The *Clog* which kept me down, from being rais'd
 Was chain'd so fast, that (if such *Dreams* I had
 My *thoughts*, and *longings*, are not now so mad
 For, plain I see, that had my *Fortunes* brought
 Such *Wealth*, at first, as my small *Wit* hath sought
 I might my self, and others, have undone ;
 Instead of *Courses*, which I thought to run :
 I find my *Poverty*, for me was fit ;
 Yea, and a *Blessing*, greater than my *Wit* :

And whether, now I *rich* or *poor* become,
 'Tis nor much *pleasing*, nor much *troublesome*.

Lot 12.

Thou think'st thy wit had made thee Great,
Had Poverty not been some lot.
But had thy wealth as ample been,
Wast thou didst think thy wit so fine ;

Instead of thy desired hight,
Perhaps thou hadst been ruin'd quite.
Hereafter therefore be content,
With whatsoever Heaven hath sent.

D .

Emblem XIII.

Emblem XIII.



Stultorum Adjumenta Nocumenta.

The



T H E

Thirteenth Emblem

Illustrated.

*The best good turns that Fools can do us.
Prove disadvantages unto us.*

A Fool, sent forth to fetch the Goslings home,
When they unto a Rivers brink were come,
(Through which their passage lay) conceiv'd a
(fear,
His Dames best Brood might have been drown'd
(there ;
Which, to avoid, he thus did shew his wit,
And his good nature, in preventing it.
He, underneath his girale, thrusts their heads,
And then the Coxcomb through the water wades.

D 2

Here

Here learn, that when a *Fool* his help intends
 It rather doth a mischief, then befriends ;
 And think, if there be danger in his love,
 How harmful his *Maliciousness* may prove:
 For, from his *kindness*, though no profit rise,
 To do thee spight, his *Malice* may suffice.
 I could not from a *Prince* beseech a boon
 By suing to his *Jester* or *Buffoon* :
 Nor any *Fools* vain humor sooth or serve,
 To get my bread, though I were like to starve
 For to be *poor*, I should not blush so much,
 As if a *Fool* should raise me to be *rich*.

Lord, though of such a kind my faults may be
 That sharp *Affliction* still must tutor me,
 (And give me due *Correction* in her Schools)
 Yet, oh preserve me from the scorn of *Fools*.
 Those wicked *Fools*, that in their hearts have said
 There is no God ; and rather give me *Bread*
 By *Ravens*, LORD, or in a *Lions Den*,
 Then by the Favours of such foolish men :

Left, if their *dainties* I should swallow down,
 Their smile might more undo, me then their
 (frown.

Lot 13.

Thou dost not greatly care by whom
Thy wealth, or thy Preferments come,
thou may'st get them, Fool or knave,
thy Prayers, and thy Praise may have.

Because thou dost not fear or dream
What disadvantage comes by them;
But by thine Emblem, thou may'st see,
Fools favours mischievous may be.

D 3

Emblem XIV.

Emblem XIV.



Pueros castigo, virosque.



T H E

Fourteenth Emblem Illustrated.

*Behold and mark the Picture here;
Of what keeps Man and Child in fear.*

THese are the greatest *Afflictions*, most men have,
Ev'n from their *Nursing-cradle* to their *Grave*;
Yet, both so needful are, I cannot see,
How either of them, may well spared be.
The *Rod* is that, which most our *Childhood* fears;
And seems the great'st *Affliction* that it bears:
That, which to *Man-hood*, is a plague, as common
(And more unsufferable) is a *Woman*.

Yet, blush not *Ladies*; neither frown, I pray,
That thus of *Women* I presume to say ;

D 4 .

Not

Nor number me, as yet, among your foes ;
 For, I am more your friend, then you suppose
 Nor smile ye Men, as if, from hence, ye had
 An Argument, that *Woman-kind* were bad.
 The *Birch*, is blameless (yea, by nature, sweet,
 And gentle) till, with stubborn Boys, it meet
 But, then it smarts. So, *Women*, will be kind,
 Until, with froward *Husbands*, they are joyn'd :
 And then indeed (perhaps) like *Birchen* boughs,
 (Which, else, had been a trimming, to their House)
 They sometimes prove, sharp whips, and Rods, to
 (them,

That *Wisdom*, and *Instruction* do contemn.

A *Woman*, was not given for *Correction* ;
 But, rather for a furtherance to *Perfection* :
 A precious *Balm of love*, to cure Mans grief ;
 And of his Pleasures, to become the chief.
 If, therefore, she occasion any smart,
 The blame, he merits, wholly, or in part :
 For, like sweet *Honey*, she good *Stomacks*, pleases ;
 But pains the *Body*, subject to *Diseases*.

Lot 14.

M.

The time hath been that of the Rod
 Thou wert more fearful then of God.
 But now unless thou prudent grow,
 More cause thou hast to fear a *Shrow*.

For from the Rod now thou art free,
 A Woman shall thy Torment be.
 Yet do not thou at her repine ;
 For all the Fault is only thine.

D 5

Emblem XV.

Emblem XV.



Concordia Insuperabilis.



T H E

Fifteenth Emblem Illustrated.

*Where many Forces joyned are,
Unconquerable Power is there.*

AN Emblem's meaning, here, I thought to
conster ;

And this doth rather fashion out a *Monster*,

Then form an *Hieroglyphick* : but, I had

These *Figures* (as you see them) ready made

By others ; and I mean to *morallize*

Their Fancies ; not to mend what they devise,

Yet, peradventure with some vulgar praise,

This *Picture* (though I like it not) displays

The

The *Moral*, which the *Motto* doth imply;
And thus it may be said to signifie.

He, that hath many *Faculties*, or *Friends*,
To keep him safe (or to acquire his ends)
And fits them so ; and keeps them so together,
That, still, as readily, they aid each other,
As if so many *Hands*, they had been made ;
And in *One-body*, useful being had :
That man, by their Assistance, may, at length,
Attain to an *unconquerable strength* ;
And crown his honest *Hopes*, with whatsoever
He seeks for, by a warranted Endeavour.

Or, else, it might be said ; that, when we may
Make our *Affections*, and our *Sense*, obey
The will of *Reason*, (and so well agree,
That we may find them, still at peace to be)
They'l guard us, like so many *Armed bands* ;
And safely keep us, whatsoever withstands.
If others think this *Figure*, here, infers
A better sense ; let those *Interpreters*
Unriddle it ; and preach it where they please :
Their *Meanings* may be good, and so are these.

Lot 15.

If all your Powers you should unite
In your desires prevail you might;
And sooner should effect your ends
If you should muster up your friends.

But since your best friends do suspect,
That you such Policy neglect:
Your Lot presenteth to your view
An Emblem which instructeth you.

Emblem XVI.

Emblem XVI.



Embl. 16.

Non Sceptro sed Plectro ducitur.

The



T H E

Sixteenth Emblem

Illustrated.

*A Fickle Woman wanton grown,
Prefers a Fiddle before a Crown.*

Fool! Dost thou hope, thine *Honours*, or thy
 (Gold,
 Shall gain thee *Love*? Or, that thou hast her heart,
 Whose hand upon thy tempting *Bait*, laies hold?
 Alas! fond *Lover*, thou deceived art,
 She that with *Wealth*, and *Titles*, can be won,
 Or woo'd with *Vanities*, will wav'ring be;
 And when her *Love*, thou most dependest on,
 A *Fiddle-stick* shall win her heart from thee.

To

To *Youth* and *Musick*, *Venus* leaneth most ;
 And (though her hand she on the *Scepter* lay)
 Let *Greatness* of her Favours never boast :
 For, *Heart* and *Eye* are bent another way.
 And lo, no glorious Purchase that Man gets,
 Who hath with such poor *Trifles*, woo'd, & won :
 Her footing, on a *Ball*, his *Mistress* sets,
 Which in a moment slips, and she is gone.
 A *Woman*, meerly with an *Out-side* caught;
 Or tempted with a *Galliard* or a *Song*,
 Will him forsake (whom she most lovely thought)
 For *Players* and for *Tumblers*, ere't be long.

You, then that wish your *Love* should ever last,
 (And would enjoy *Affection* without changing)
Love where your *Loves* may worthily be plac't ;
 And keep your own *Affection*, still from ranging.
 Use noble means, your Longings to attain ;
 Seek equall *Minds*, and well becoming *Years* :
 They are (at best) vain *Fools*, whom *Folly* gain ;
 But, there is *Bliss*, where *Vertue* most endears :
 And where so'e'r, *Affection* she procures,
 In spite of all *Temptations*, it endures.

Lot 16.

IF some here present this had got,
They would have blushed at their Lot,
Since very fit the same doth prove,
For one unconstant in his Love.

Or one that has a frickle Mate;
If you enjoy a better state,
Yet hearken what your Lot doth say,
Left you hereafter want it may,

Emblem XVII

Emblem XVII.



Non obest Virtuti Sors.

The



T H E
Seventeenth Emblem
Illustrated.

*Though Fortune prove true Virtues Foe,
It cannot work her overthrow.*

UNhappy men are they, whose Ignorance
So slaves them to the *Fortunes* of the *Time*,
That they (attending on the Lot of *Chance*)
Neglect by *Virtue*, and *Deserts*, to clime,
Poor *Heights* they be which *Fortune* rears unto ;
And fickle is the *Favour* she bestows :
To-day, she makes ; to morrow doth undoe ;
Builds up, and in an instant overthrows.
On easie *Wheels*, to Wealth and Honours high,
She winds men oft, before they be aware ;
And

And when they dream of most *Prosperity*,
Down, headlong, throws them lower then they
(were.

You, then, that seek a more assur'd estate,
On good, and honest *Objects*, fix your *Mind*,
And follow *Vertue*, that you may a *Fate*
Exempt from fear of Change, or Dangers, find.
For, he that's *Vertuous*, whether high or low
His *Fortune* seems (or whether foul or fair
His *Path* he finds) or whether friend or foe,
The *World* doth prove ; regards it not a hair.
His *Loss* is *Gain* ; his *Poverty* is *Wealth* ;
The *Worlds Contempt*, he makes his *Diadem* ;
In *Sickness*, he rejoyceth, as in *Health* ;
Yea, *Death* it self becometh *Life*, to him.
He fears no disrespect, no bitter scorn,
Nor subtile plottings, nor Oppressions force ;
Nay, though the *World* should topsie-turvie-turn
It cannot fright him, nor divert his Course.

Above all Earthly powers his *Vertue* rears him,
And up with *Eglets* wings, to Heav'n it bears him.

Lot 17.

M.

THis Man whatever he may seem,
Is worthy of an high esteem,
Though Fortune may his Person grind,
She cannot yet disturb his mind.



Yea blest and happy should we be,
Were all of us but such as he.
Read but his Motto which you drew,
For that in part the same will shew.

Emblem. XVIII.

Emblem XVIII.



Noli Altum Sapere.

The



T H E

Eighteenth Emblem

Illustrated.

*Above thy Knowledge do not rise.
But with Sobriety be wise.*

EXalt thou not thy self, though plac'd thou be,
Upon the top of that old Olive-tree,
From whence the nat'rall branches prun'd have
That, thou, the better, mightst be grafted in. (bin,
Be not so over-wise, as to presume
The Gara'ner, for thy goodness, did assume
Thy small Crab Olive, to insert it there,
Where, once, the sweetest-berries growing were.
Nor let thy Pride those few old-boughs contemn
Which, yet, remain upon their ancient Stem;
Because

Because, thy new-incorporated *Sprays*,
 Do more enjoy the *Suns* refreshing raies:
 But humbled rather and more awful be;
 Lest he that cut off *them* do break down *the*.
Be wise, in what may to thy good belong,
 But, seek not *Knowledge*, to thy neighbour
 (wrong:

Be thankful for the *Grace* thou hast receiv'd,
 But, judge not those, who seem thereof bereav'd;
 Nor into those forbidden *secrets* peep.
 Which *God-Almighty*, to himself doth keep.
 Remember what our Father *Adam* found,
 When he for *Knowledge*, sought beyond his
 (bound.

For doubtless, ever since, both *good* and *ill*
 Are left with *Knowledge*, intermingled still;
 And (if we be not humble, meek, and wary)
 We are in daily danger to miscarry.
 Large proves the fruit which on the *Earth*
 (doth lie;
Winds break the twig, that's grafted *over-high*;
 And he that will, beyond his bounds, be *wise*,
 Becomes a very *Fool*, before he dies.

Lot 18.

THis Lot those Persons always finds,
That have high Thoughts, and lofty minds:
Or such as have an itch to learn,
That which doth nothing them concern.

Or love to peep with daring eyes,
Into forbidden Mysteries.

Any one of these thou be ;
Thine Emblem better teacheth thee.

E

Emblem XIX.

Emblem XIX.



Tractant Fabrilis Fabri.

The



T H E

Nineteenth Emblem

Illustrated.

*When each man keeps unto his Trade,
Then all things better will be made.*

WE more should thrive, and err the seldomer,
If we were like this honest Carpenter,
Whose Emblem, in reproof of those, is made,
That love to meddle farther then their Trade.
But, most are now exceeding cunning grown
In ev'ry mans affairs, except their own:
Yea, Coblers think themselves not only able,
To censure; but, to mend Apelles Table.

Great-men, sometime, will gravely undertake
To teach, how Brooms & Morter, we should make.

E 2

Their

Their Indiscretions, *Peasants* imitate,
 And boldly meddle with affairs of State.
 Some *Houſwives* teach their *Teachers* how to pray,
 Some *Clarks* have ſhew'd themſelves, as wiſe
 (as they;

And in their Callings, as diſcreet have bin,
 As if they taught their *Grandames* how to ſpin;
 And if theſe *Cuſtoms* laſt a few more Ages;
 All Countries will be nothing elſe, but *Stages*
 Of evil-acted, and miſtaken parts;
 Or, *Gallemaufries* of imperfect *Arts*.

But, I my ſelf (you'll ſay) have medlings made
 In things, that are improper to my *Trade*.

No; for, the *MUSE S* are in all things free;
 Fit ſubject of their *Verſe*, all Creatures be;
 And there is nothing nam'd ſo mean, or great,
 Whereof they have not liberty to treat.

Both *Earth* and *Heav'n*, are open unto theſe;
 And (when to take more liberty they pleaſe)

They *Worlds*, and *things*, create, which never
 were;

And when they liſt they *play*, and *meddle* there.

Lot 19.

If all be true these Lots do tell us,
Thou shouldest be of those prating Fellows,
Who better practised are grown,
In others matters then their own.

Or one that covets to be thought
A man that is ignorant of nought.
If it be so, thy Moral shews
Thy folly, and from whence it flows.

Emblem XX.



Constante Fiducia.

The



T H E

Twentieth Emblem

Illustrated.

*They after suffering shall be crown'd,
In whom a Constant Faith is found.*

Mark well this *Emblem*; and observe you
(-thence

The nature of true *Christian-confidence*.

Her *Foot* is fixed on a *squared-Stone*,

Which, whether side soe're you turn it on,

Stands fast; and is that *Corner-stone*, which props,

And firmly knits the structure of our *Hopes*.

She, always, bears a *Cross*; to signifie,

That there was never any *Constancy*

E 4.

Without

Without her *Tryals* : and that, her perfection
Shall never be attain'd, without *Affliction*.

A *Cup* she hath moreover in her hand ;
And by that *Figure*, thou mayst understand,
That she hath draughts of *Comfort*; always
(near her,

(At ev'ry brunt) to strengthen, and to cheer her.
And loe, her head is *crown'd*; that, we may see
How great, her *Glories*, and *Rewards*, will be.

Hereby, this *Vertue's* nature may be known :
Now, practise how to make the same thine own.
Discourag'd be not though thou art pursu'd
With many wrongs; which cannot be eschew'd,
Nor yield thou to *Despairing*, though thou hast
A *Cross* (which threatens death) to be embrac't;
Or, though thou be compell'd to swallow up,
The very dregs, of *Sorrows* bitter *Cup* :
For, whensoever griefs, or torments, pain thee,
Thou hast the same *Foundation* to sustain thee :
The self same *Cup* of *Comfort*, is prepar'd,
To give thee strength, when *fainting fits* are feard.
And when thy *time of trial*, is expired, (red.
Thou shalt obtain the *Crown*, thou hast desi-

Lot. 20.

THy Fortunes have been very bad,
For many Sufferings thou hast had;
And Tryals too, which are unknown,
To any but thy self alone.

Yet not loss, nor harm nor smart,
From Constant hopes remove thy heart.
For see thine Emblem doth foreshew;
A good Conclusion will ensue.

E 5

Emblem XXI.

Emblem XXI.



Emb. 21.

Furor fit leſa ſæpius Patientia.

The



T H E

21st Emblem

Illustrated.

*Who Patience tempt beyond its strength,
Will turn't to Fury at the length.*

ALthough we know not a more patient creature
Than is the *Lamb*, (or, of less harmfull nature)
Yet, as this *Emblem* shews, when childish wrong
Hath troubled, and provok'd him overlong,
He grows enrag'd; and makes the wanton *Boys*
Be glad to leave their sports, and run their ways.

Thus have I seen it with some Children fare,
Who, when their *Parents* too indulgent were,
Have urg'd them, till their *Doting* grew to *Rage*,
And shut them wholly from their *Heritage*.

Thus

Thus, many times, a foolish man doth lose
His faithfull Friends, and justly makes them foes.
Thus, froward *Husbands*, and thus, peevish *Wives*,
Do fool away the comfort of their lives ;
And by abusing of a *patient-mate*,
Turn dearest *Love*, into the deadliest *Hate* :
For, any wrong may better be excused,
Than *Kindness*, long, and wilfully abused.

But, as an injur'd *Lamb*, provoked, thus,
Well typifies how much it moveth us,
To find our *Patience* wrong'd : So, let us make
An *Emblem* of our selves, thereby to take
More heed, how God is moved towards them,
That, his *long-suffering*, and his *Love* contemn.
For, as we somewhat have of every *creature*,
So, we in us, have somewhat of his *Nature* :
Or, if it be not said *the same* to be,
His *Pictures*, and his *Images* are we.

Let, therefore, his *long-suffering* well be weigh'd,
And keep us, to *provoke him*, still afraid.

Lot 21.

THou hast provoked overlong ;
Their *Patience*, who neglect the wrong ;
And thou dost little seem to heed,
what hurt it threatens if thou proceed.



To thee thy Emblem therefore shows,
To what abused *Patience* grows.
Observe it well, and make thy Peace,
Before to fury wrath increase.

Emblem XXII.

Emblem XXII.



Embl. 22.

In Spe & Labore transigo vitam.

The



THE
22d Emblem
Illustrated.

*Our days, until our Life hath end,
In Labour and in Hopes we spend.*

AS soon as our *first Parents* disobey'd,
Forthwith a *Curse*, for their offence, was laid,
Inforcing them, and their succeeding race,
To get their Food, with sweatings of the Face.
But afterward, this *Doom* to mitigate,
(And ease the miseries of their estate) (bear
God gave them *Hope*, that she might help them
The burthens of their Travail, and their care.

A *Woman* with an *Anchor*, and a *Spade*,
An *Emblem* of that *Mystery* is made:

And

And this Estate, we all continue in,
 By God's free *Admery*, and our proper *Sin*.
 By *Sin*, the *Labour* is on us intail'd ;
 By *Grace*, it is, that *Hoping* hath not fail'd ;
 And if in *Hope*, our *Labours* we attend,
 That *Curse* will prove a *Blessing*, in the end,

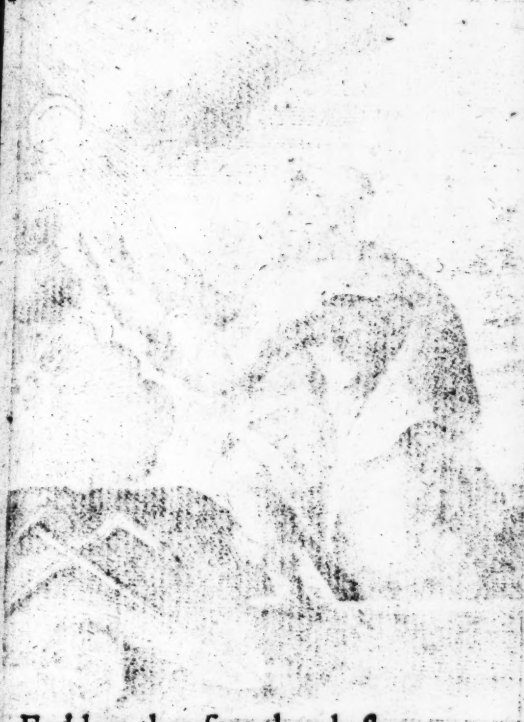
My *Lot* is *Hope* and *Labour* ; and between
 These *Two*, my *Life-time* hath prolonged been ;
 Yet hitherto, the best of all my *Pain*
 With most of all my *Hopes* have been in vain ;
 And to the *World-ward*, I am like to wast
 My time in fruitless *labours*, till the last.

However, I have still my *Hopes* as fair
 As he that hath no temptings to *Despair* ;
 And change I will not, my *last bowers* for theirs,
 Whose *Fortune*, more desirable appears ;
 Nor cease to *Hope* and *Labour*, though of most,
 My *Hope* and *Labour* be adjudged lost :

For, though I lose the *shadow* of my *Pains*,
 'The *substance* of it, still in *God* remains.

Lot 22.

IN secret thou dost oft complain,
That thou hast hop'd and wrought in vain.
And think'st thy Lot, is far more hard,
Than what for others is prepar'd.



An Emblem therefore thou hast got,
Which shews, it is our Common Lot,
To Work and hope, and that thou hast
A Blessing by it at the last.

Emblem XXII.

Emblem XXIII.



Tamen discam.

The



T H E

23d Emblem

Illustrated.

*To Learning I a love should have,
Although one Foot were in the Grave.*

HERE, we an *Aged man* described have,
That hath *one foot*, already, in the *Grave*:
And if you mark it (though the *Sun* decline,
And horned *Cynthia* doth begin to shine)
With *open book*, and with attentive eyes,
Himself, to compass *Knowledge*, he applies:
And though that *Evening* end his last of days,
Yet, *I will study, more to learn*, he says.

From this, we gather, that, while time doth last,
The time of *learning*, never will be past;

And

And that, each hour till we our life lay down,
 Still something, touching life is to be known,
 When he was old, wise Cato learned Greek:
 But, we have *aged-folks*, that are to seek (learn
 Of that, which they have much more cause
 Yet, no such mind in them we shall discern.
 For that, which they should study in their prime
 Is, oft, deferred till their *latter-time*:
 And then, *old-age*, unfit for learning, makes them
 Or, else, that common *dulness* overtakes them,
 Which makes ashamed, that it should be thought
 They need, like *little-children*, to be taught.
 And so, out of this world, they do return
 As wise, as in that week, when they were born.
 God, grant me grace, to spend my life time so,
 That I my duty still may seek to know;
 And that, I never, may so far proceed,
 To think, that I more Knowledge do not need:
 But, in Experience, may continue growing,
 Till I am fill'd with fruits of pious-knowing.

Lot 23.

BY this your Emblem we discern,
That you are yet of Age to learn.
And that when elder you shall grow,
There will be more for you to know.

Presume not therefore of your wit ;
But strive that you may better it,
For of your Age we many view,
That far more wisdom have then you.

Emblem **XXIV**

Emblem XXIV.



Embl. 24.

Transitus Celer est, & a volamus.

VIXX mōdō

The

THE
24th Emblem
Illustrated.

*Where e're we are the Heavens are near,
Let us but fly and we are there.*

WHY, with a trembling faintness, should we
(fear

The face of *Death*? and fondly linger here,
As if we thought the *Voyage* to be gone
Lay through the shades of *Styx* or *Acheron*?
Or, that we either were to travel down
To uncouth *Depths*, or up some *heights* un-
known?

Or, to some place remote, whose nearest end
Is farther then Earths limits do extend?

It

It is not by one half that distance, thither
 Where *Death* lets in, as it is any whither:
 No not by half so far, as to your bed;
 Or, to that place, where you should rest your head,
 If on the ground you laid your self (ev'n there)
 Where at this moment you abiding are.
 This *Emblem* shews (if well you look thereon)
 That, from your *Glass of life*, which is to run,
 There's but one step to *Death*; and that you tread
 At once, among the *Living*, and the *Dead*.

In whatsoever *Land*, we *live* or *die*,
 God is the same; And *Heav'n* is there as nigh
 As in that *place*, wherein we most desire
 Our *Souls*, with our last breathing, to expire.
 Which things, well heeding; let us not delay
 Our *Journey*, when we summon'd are away,
 (As those inforced *Pilgrims* use to do,
 That know not whither, nor, how far they go)
 Nor let us dream that we in *Time* or *Place*,
 Are far from ending our uncertain *Race*.

But, let us fix on *Heav'n*, a faithful eye,
 And still, be flying thither, till we die.

Divine and Moral.

Lot 24.

TO your Long-Home you nearer are,
Than you it may be are aware.
Yea and more easy is the way,
Then you perhaps conceive it may.



Left therefore death should grim appear,
And put you in a causeless fear.
Or out of minding wholly pass,
This *Chance* to you allotted was.

F

Emblem XXV:

Emblem XXV.



Transit.

The

THE

Twenty fifth Emblem Illustrated.

*A Sieve of Shelter maketh show,
But every Storm will through it go.*

SOME Men, when for their Actions they procure
A likely colour, (be it ne're so vain)
Proceed as if their Projects were as sure,
As when Sound Reason did their Course maintain:
And these not much unlike those Children are,
Who through a Storm advent'ring desperately,
Had rather on their Heads a Sieve to bear,
Then Cow'rings, that may serve to keep them dry.
For, at a distance that perchance is thought
A helpfull Shelter; and yet, proves to those

Who need the same a *Toy*, which profits nought;
 Because each drop of Rain quite through it goes.
 So they, whose foolish *Projects*, for a while,
 Do promise their *Projectors* hopefull ends,
 Shall find them, in the *Trial*, to beguile;
 And that both *Shame* and *Want* on them attend.

Such like is their estate who, (to appear
Rich men to others) do, with inward-pain,
 A gladsome out-ward *Port* desire to bear;
 Though they at last nor *Wealth* nor *Credit* gain.
 And such are all those *Hypocrites*, who strive
 False *Hearts* beneath *Fair spoken Words* to hide:
 For, they o'revail themselves but with a *Sieve*,
 Through which, their purposes at length are
 (spied.

And then, they either wofully lament
 Their *Brutish-folly*, or so hardened grow
 In Sinning, that they never can repent,
 Nay, jest and scoff at their own Overthrow.

But no false *Vail* can serve (when God will
 (smite)

To save a *Scorner*, or an *Hypocrite*.

Lot 25.

TAke heed you do not quite forget,
That you are dancing in a Net.
Many there are your *Ways* do see,
Although you think unseen you be.

Your Faults we will no nearer touch,
Methinks your Emblem blabs too much.
But if you mend what is amiss,
You shall be ne're the worse for this.

Emblem XXVI.



Embl. 2. 6.

Gaudet Patientia duris.

The

THE
Twenty sixth Emblem
Illustrated.

*He that enjoys a quiet mind,
Can pleasure in Affliction find.*

WHAT means this Country peasant, skipping here
Through prickling Thistles with such joy-
(ful cheer?
And plucking off their tops, as though for Posies
He gather'd Violets, or toothless Roses?
What meaneth it, but only to express
How great a joy, well grounded Patientness
Retains in Sufferings? and what sport she makes,
When she her Journey through Affliction takes?

I oft have said (and have as oft been thought
 To speak a *Paradox*, that favours nought
 Of likely truth) that some *Afflictions* bring
 A *Honey bag*, which cureth ev'ry Sting,
 (That wounds the *Flesh*) by giving to the *Mind*,
 A pleasing taste of *Sweetnesses* refin'd.
 Nor can it other be, except in those,
 Whose Better part, quiet stupified grows,
 By being cauterized in the Fires
 Of childish *Fears*, or temporal *Desires*.

For, as the *Valiant* (when the *Coward* wounds)
 With gladness lets the *Surgeon* search his Wounds;
 And though they smart, yet cheerfully indures
 The Plaisters, and the Probe, in hope of Cures:
 So, Men, assured that *Afflictions* pain
 Comes not for vengeance to them, nor in vain;
 But, to prepare, and fit them for the place,
 To which, they willingly direct their pace;
 In troubles, are so far from being sad,
 That, of their *Suffering*, they are truly glad.

What ever others think, I thus believe;
 And therefore, *joy*, when they suppose I grieve.

Lot 26.

AT your Afflictions you repine,
And in all troubles cry and whine.
As if to suffer, brought no Joy,
But quite did all content destroy.

That you may therefore Patient grow,
And learn this Virtues power to know.
This Lot unto your view is brought,
Peruse and Practise what is taught.

Emblem XXVII.



Emb. 27.

Bella in Vista, Dentro Trista.

The



THE
Twenty seventh Emblem
Illustrated.

*Deformity within may be,
where outward Beauty we do see.*

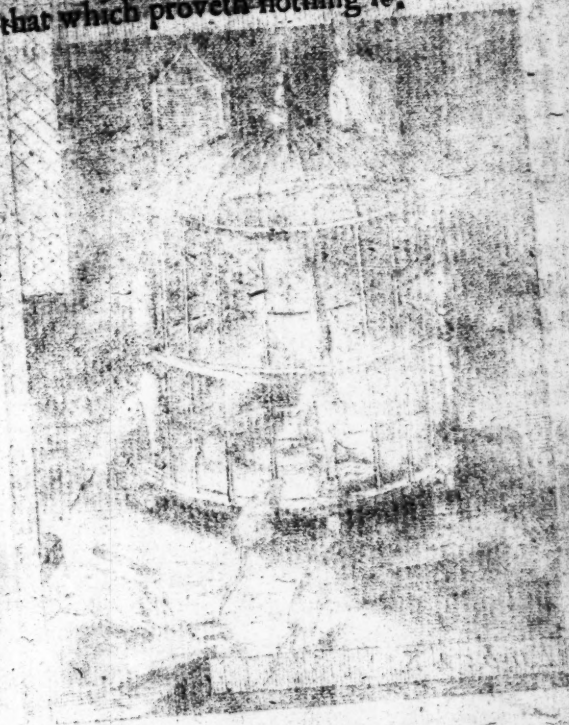
Look well, I pray, upon this Beldam, here,
For, in her *habit*, though she gay appear,
You, through her youthful *vizard*, may espy
She's of an old *Edition*, by her *Eye*:
And by her wainscot face, it may be seen,
She might your *Grandams* first *dry nurse* have
(been.

This is an *Emblem*, fitly shadding those,
Who making fair, and honest outward shows,
Are

Are inwardly deform'd ; and nothing such,
 As they to be suppos'd, have strived much.
 They chuse their words, and play well-acted parts,
 But hide most loathsome projects in their hearts.
 And when you think sweet *Friendship* to embrace,
 Some ugly *Treason* meets you in the face.
 I hate a bainted *Brow* ; I much dislike
 A maiden-blush, dawb'd on a furrowed *Cheek* ;
 And I abhor to see old *Wantons* play,
 And suit themselves, like *Ladies of the May*.
 But more (yea, most of all) my soul despiseth
 A *Heart*, that in *Religious forms* disguiseth
 Prophane intentions ; and arrays in white
 The coal-black conscience of an *Hypocrite*.
 Take heed of such as these ; and (if you may)
 Before you trust them, tract them in their way.
 Observe their footsteps, in their private path :
 For these (as 'tis believ'd, the *Devil* hath)
 Have *clowen feet* ; that is, *two ways* they go ;
 One for their *ends*, and tother for a *show*.
 Now, you thus warned are, advice embrace ;
 And trust nor gawdy *Clothes*, nor painted *Face*.

Lot 27.

Fine Clothes, fair words, enticing Face,
With Masks of Piety and Grace,
Oft cheat you with an outward show,
Of that which proveth nothing so.



Therefore your Emblems Moral read,
And ere too far you do proceed.
Think whom you deal withal to day,
Who by fair Shews deceive you may.

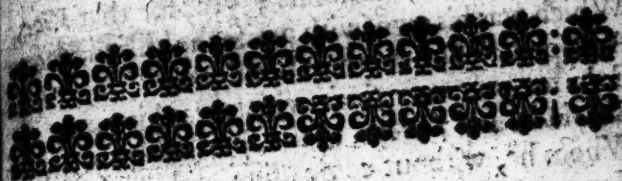
Emblem XXVIII.

Emblem XXVIII.



Captivum impune Lacessum.

The



T H E

Twenty eighth Emblem Illustrated.

*When wicked Men confined are,
They revel who were kept in fear.*

A Tyrannous, or wicked Magistrate,
Is fitly represented by a Cat:
For, though the Mice, a harmfull vermine be,
And Cats the remedy; yet, oft we see,
That, by the Mice, far less, some house-wives
(leese,

Then when they set the Cat to keep the Cheese.
A ravenous Cat, will punish in the Mouse,
The very same Offences, in the house,
Which

Which he himself commits ; yea, for that *Vice*,
Which was his own (with praise) he kills the *Mice*
And spoileth not anothers life alone,

Ev'n for that very *fault* which was his *own*,
But *feeds*, and *fattens*, in the spoil of them,
Whom he, without compassion, did condemn.
Nay worse than so ; he cannot be content,
To slaughter them, who are as innocent,
As he *himself* ; but, he must also play,
And sport his woful *Pris'ners* lives away ;
More torturing them, 'twixt fruitless *hopes* and

(*fears*,

Than when their bowels, with his teeth he tears :
For, by much terrour, and much cruelty,
He kills them, ten times over, e're they die.

When, such like *Magistrates* have rule obtain'd
The best men with their power might be re-
(strain'd :

But, they who shun enormities, through *Fear*,
Are glad when *good-men* out of Office are.
Yea whether *Governours* be good or bad,
Of their displacings *wicked-men* are glad ;
And when they see them brought into disgraces,
They boldly play the *Knarves* before their faces.

Lot 28.

M.

THou art, or else thou wert of late,
Some Great or Petty Magistrate,
Or Fortune thereunto may chance,
In time to come thee to advance.

But by thine Emblem thou maist see,
That when restrain'd thy Power shall be,
Offenders will thereof be glad,
And Scoff the Power which thou hast had;
Observe it, & be so upright,
That thou maist laugh at their despight.

Emblem XXIX.

Emblem XXIX.



Emb. 29

Persequar Extinctu.

The

T H E

Twenty ninth Emblem
Illustrated.

*True Lovers Live in one heart he,
Both Live, or both together Dye.*

HE that shall say he *Loves*, and was again
So well-belov'd, that neither He nor She
Suspects each other, neither needs to gain
New proofs, that they in all Desires agree ;
And yet, shall cool again in their *Affection*,
(And leave to Love) or live till they are *Lovers*
The second-time ; It some gross Imperfection
In One (if not in Both) of them discovers.
It was not *Love* which did between them grow ;
But, rather somewhat like unto the same ;
Which

Which (having made a fair deceiving Show)
 Obtain'd, a while, that honourable Name.
 For *False Affections* will together play
 So lovingly; and oft, so act those Parts
 Which real seem; that, for a time, they may
 Appear the *Children of Unfeigned-Hearts* :
 Yea, many-times, true *Turtles* are deceiv'd
 By counterfeited *Passions*, till their Love
 Of her true *Object* finds her self bereav'd;
 And after it, is forced to remove:
 But where *True-Love* begetteth, and enjoys
 The proper *Object*, which she doth desire,
 Nor *Time*, nor *Injury* the same destroys;
 But it continues a *Perpetual Fire*.

Like am'rous *Thisbe* to her *Pyramus*,
 On all occasions, it continues true:
 Nor *Night*, nor *Danger*, makes it timorous;
 But, through all Perils, it will him pursue.
 Thus, both in *Life*, in *Death*, in all estates,
 True *Lover*, will be true *Associates*.

Lot 29.

Some think you Love ; 'tis true you do,
And are as well beloved too.
But you (if we the truth may say)
Love not so truly as you may.



To make a perfect Love there goes,
Much more than every Lover knows,
Your Emblem therefore mind, and then,
Begin anew to love agen.

Emblem XXX.

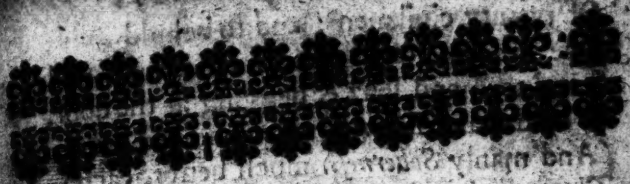
Emblem XXX.



To make a little of Love there goes,
 Which more than *Nimrod* knows.
 Your Emblem is a little more, and then

Emblem XXX.

The



T H E

Thirtieth Emblem

Illustrated.

*Since overmuch will overflow,
Pour out enough; but do not spill.*

This is this Emblem meaning, to advance
The love and practice, of true Temperance.
For, by this Figure (which doth seem to fill,
Until the liquor overflow, and spill)
We are, as by example, taught to see
How fruitless our Intemperancies be:
Thus by the Rule of Contrarieties,
Some Vertues, best are shown to vulgar eyes.
To see a nastie Drunkard, reel and spew,
More moves to Soberness, than can the view

of

Of twenty civil men ; and to behold
 One *Prodigal*, (that goodly lands hath sold)
 Stand torn and lousie, begging at the door,
 Would make *Intemperance* abhorred more,
 (And manly *Soberness*, much better, each)
 Than all that six *Philosophers* can preach :
 So, by the *Vessels* overflowing, here,
 True *Moderation* doth more prais'd appear,
 Than by the *mean* it self : And without sin,
 That's pictur'd, which to do, had wicked bin
 For, though to vertuous ends ; we do deny
 The *Doing-ill*, that *Good* may come thereby.
 From hence, let us be taught, that carefull heed
 Whereby we should both *Mind* and *Body* feed
 Let us, of our own selves, observe the size ;
 How much we want, how little will suffice ;
 And our own *longings*, rather leave unfill'd,
 Than suffer any portion to be spill'd :

For, what we *marr*, shall to account be laid
 And, what we wisely *spend*, shall be repaid

Lot 30.

Truly temperate thou be,
Why should this Lot be drawn by thee?
Perhaps thou either dost exceed,
In clothes; Or high dost drink or feed.



Beyond the mean; If this thou find,
Or know'st in any other kind.
How thou offendest by excess,
Now leave off thy Intemperatness.

G

Emblem XXXI.

Emblem XXXI:



Emb: 31.

Legibus & Armis.

The

T H E

Thirtieth First Emblem
Illustrated.

*When Law and Arms together meet,
The world descends to kiss their feet.*

THe Picture of a *Crowned king*, here, stands
Upon a *Globe*; and with outstretched hands,
Holds forth, in view, a *Law-book*, and a *Sword*:
Which plain and modern *Figures* may afford
This meaning; that a *King*, who hath regard
To *Courts* for pleading, and a *Court of Guard*,
And at all times, a due respect will carry,
To pious *Laws*, and *Actions* military;
Shall not be *Monarch*, onely in those Lands,
That are by *Birth right* under his commands

But, also might (if just occasion were)
 Make this whole *Globe* of earth, his power to fear
 Advance his *Favorites*; and bring down all
 His *Opposites*, below his pedestal.

His conquering *Sword*, in forraign Realms, (drawn)

As oft, as there is just, or needful cause:
 At home, in ev'ry *Province* of his Lands,
 At all times, armed are his *Trained Bands*.
 His *Royal Fleets*, are terrours to the Seas;
 At all hours, rigg'd, for useful Voyages:
 And often he his *Navy* doth increase,
 That *Wars* Provisions may prolong his *Peace*.
 Nor, by the tenure of the *Sword*, alone,
 Delighteth he to hold his awful *Throne*,
 But, likewise, labours *Mischiefs* to prevent,
 By wholsome *Laws*, and rightful *Government*.
 For, where the *Sword* commands, without the

(Law,

A *Tyrant* keeps the Land in slavish awe:

And where good *Laws* do want an *Armed*
 (pow'r,

Rebellious *Knaves* their *Princes*, will devour.

Lot 31.

M.

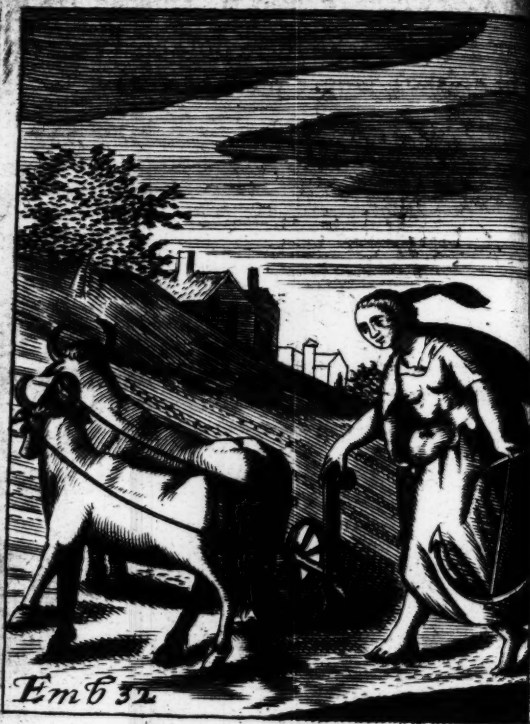
Some urge their Princes on to War,
And weary of sweet Peace soon are.
Some seek to make them dote on Peace,
Till Publick danger more increase.

As if the world were kept in awe,
By nothing else, but preaching Law.
The Moral is ; If such thou art,
Then Act a Moderators part.

G 3

Emblem XXXII.

Emblem XXXII.



Spes alit Agricolas.

Th.



T H E

Thirty second Emblem
Illustrated.

*The Husbandman doth sow his seeds,
And then on Hope till Harvest feeds.*

THe painful *Husbandman*, with sweaty brow,
Consumes in labour many a weary day:
To break the stubborn earth, he *digs* and *ploughs*,
And then, the Corn, he scatters on the clay:
When that is done, he *barrows* in the Seeds,
And by a well-cleans'd Furrow, lays it dry:
He frees it from the *Worms*, the *Moles*, the *Weeds*;
He, on the *Fences*, also hath an eye.
And though he see the chilling Winter bring
Snows, *Flouds*, and *Frosts*, his Labours to annoy;

Though *blasting-winds* do nip them in the *Spring*
 And *Summer* Mildews threaten, to destroy:
 Yet, though not only *Days*, but *Weeks*, they
 (Nay, many *Weeks*, and many *Months* beside
 In which he must, with pain, prolong his care,
 Yet, constant in his hopes he doth abide.

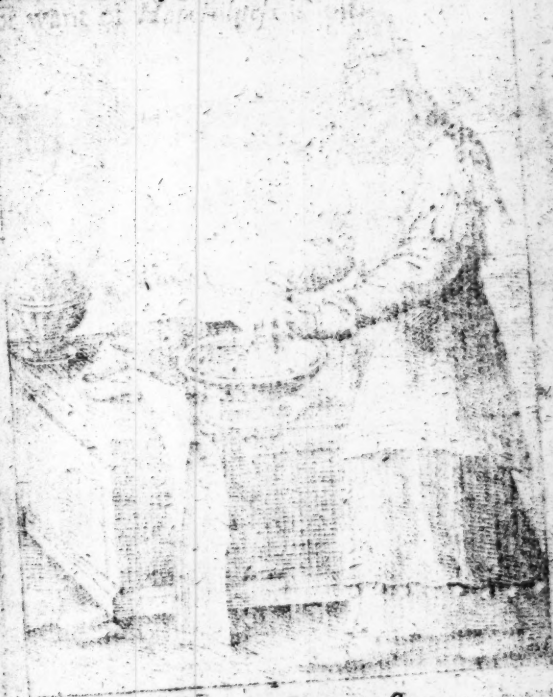
For this respect, *H O P E'S Emblem*, here you

Attends the *Plough*, that men beholding it,
 May be instructed, or else minded be,
 What *Hopes*, continuing *Labours*, will besit.
 Though, long thou toyled hast, and long attended
 About such workings as are necessary;
 And oftentimes, ere fully they are ended,
 Shalt find thy pains in danger to miscarry:
 Yet, be not out of *hope*, nor quite dejected:
 For, buried *Seeds* will sprout when *Winter*'s gone;
 Unlikelier things are many times effected;
 And *God* brings help, when men their best have

done.
 Yea, they that in *Good-works* their life imploy;
 Although they sow in tears, shall reap in joy.

Lot 32.

IN many things, the worse thou art,
By the despairing, fainting heart,
And oft thy labour, and thy cost,
For want of *Hopefulness* is lost.



Thou therefore by thy Lot art sent,
This Indiscretion to prevent,
And by the Plow-mans hope to see
Thy fault, and now reform'd to be.

G 5

Emblem XXXIII.

Emblem XXXIII.



Embl. 33.

Pur's Manibus.

The



THE
Thirty third Emblem
Illustrated.

*Let him that at Gods Altar stands,
In Innocency wash his hands.*

WHEN (Reader) thou hast first of all survaied
That Reverend Priest which here ingra-
(ven stands,
In all his Holy Vestiments array'd,
Endeavouring for Purified-Hands ;
Collect from hence, that, when thou dost appear
To offer Sacrifice of Praise or Prayer,
Thou oughtst the Robes of Righteousness, to wear,
And by Repentance, thy defects repair.

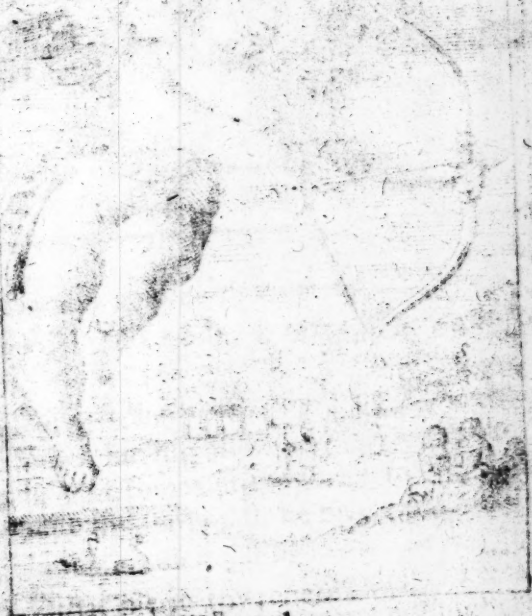
For

For, thou, that with polluted *Hands* presum'st
 Before *God's* Altar to present thy Face;
 Or, in the *Rags* of thine own *Merris* com'st,
 Shalt reap *Displeasure*, where thou look'st for
 (Grace)

Then, if thou be of those that would aspire
 A *Priest*, or *Prelate*, in *God's* Church to be;
 Be sure, thou first those *Ornaments* acquire,
 Which may be fitting to that *High-Degree*.
 Intrude not, as perhaps too many do,
 With *Gifts* unfit, or by an *Evil mean*:
 Desire it with a right *Intention* too;
 And seek to keep thy *Conversation* clean.
 For, they that have assum'd this *Holy-Calling*,
 With *Hands* impure, and *Hearts* unsanctify'd,
 Defame the *Truth*; give others cause of *Falling*,
 And scandalize their *Brethren*, too beside:
 Yea, to themselves, their very *Sacrifice*
 Becomes unhallowed; and their *Thanks* and
 The *God of Purity*, doth so despise, (Prayer,
 That all their *Hopes*, he turneth to *Despairs*:
 And all their best *Endeavours*, countermands,
 Till they appear with unpolluted *Hands*.

Lot 33.

Whether meerly Chance, or no,
Brought this Lot, we do not know.
But received let it be,
As Divinely sent to thee.



For that merits thy regard,
Which thine Emblem hath declar'd.
And the best that are have need
Such *Advisements* well to heed.

Emblem XXXIV.

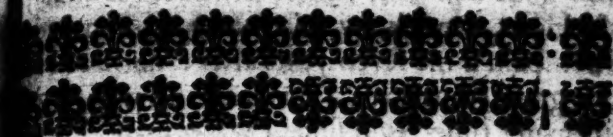
Emblem XXXIV.



Embl. 34.

Fero.

The



T H E

Thirty fourth Emblem Illustrated.

*Be wary whosoe'er thou be,
For from Loves Arrows none are free.*

Gallants, beware ; for here's a wanton *Wagg*,
Who, having *Bow* and *Arrows*, makes his
That he hath some unhappy trick to play ; (brag
And vows to shoot at all he meets to day.
Pray be not careless ; for the *Boy* is blind, (kind.
And sometimes strikes, where most he seemeth
This rambling *Archer* spares nor one, nor other :
Yea, otherwhile, the *Monkey* shoots his Mother.
Though you be little *Children*, come not near ;
For, I remember (though't be many a year
Now

Now gone and past,) that, when I was a Lad,
My Heart, I prick, by this young wanton hand
That pain'd me seven years after: nor had I
The grace (thus warn'd) to escape his wagger
But many times, ev'n since I was a man,
He shot me, oftner then I tell you can:
And if I had not been the stronger-hearted,
I for my over-daring, might have smarted.

You laugh now, as if this were nothing so;
But, if you meet this *Blindard* with his Bow,
You may unless you take the better care,
Receive a wound, before you be aware.
I fear him not; for I have learned how
To keep my heart-strings from his Arrows now:
And so might you, and so might ev'ry one
That vain *Occasions* truly seeks to shun.
But if you slight my Counsels, you may chance
To blame at last, your wilful ignorance:

For, some, who thought, at first, his wounds
(but small,
Have dyed by them, in an *Hospital*.

Lot 34.

His Lot of yours, doth plainly shew
That in some danger now you go,
But wounds by steel, yet fear you not,
No Pistolling nor Canon Shot.



But rather dread the Shafts that fly
From some deep wounding Wantons eye,
Your greatest perils are from thence,
Get therefore Armor of Defence.

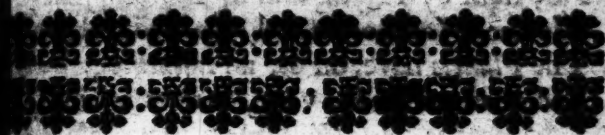
Emblem XXXV.

Emblem XXXV.



Embl. 35.

Sapiens dominabitur Astris.



T H E

Thirty fifth Emblem
Illustrated.

*He over all the Stars doth reign,
That unto wisdom can attain.*

I Am not of their Mind, who think the Sun,
The Moon, the Planets, and those glorious
(Lights,
Which trim the Spheres, do in their Motions run
To no more purpose, then to please our Sights.
Nor for distinguishment of Nights and Days,
Or of the Seasons, and the Times, alone,
Can I suppose the Hand of God displays
Those many Stars we nightly gaze upon :

For,

For, both by *Reason*, and by *Common-sense*
 We know (and often feel) that, from above
 The *Planets* have, on us, an *Influence*;
 And that our *Bodies* vary, as they move.

Moreover, *Holy Writ* infers, that these
 Have some such pow'r; ev'n in those *Place*
 It names *Orion*, and the *Pleiades*; (wh
 Which *Stars* of much inferiour Nature are.

Yet, hence conclude not therefore, that the *M*
 Is by the *Stars* constrained to obey
 Their *Influence*; or, so by them inclin'd,
 That, by no means resist the same we may.
 For, though they form the *Bodies* temp'rature,
 (And though the *Mind* inclineth after that)
 By *Grace*, another temper we procure,
 Which guides the *Motions* of *Supposed Fate*.
 The *Soul* of *Man* is nobler then the *Spheres*;
 And if it gain the *Place* which may be had,
 Not here alone on *Earth*, the *Rule* it bears,
 But, is the *Lord* of all that *God* hath made.

Be wise in him; and if just cause there be,
 The *Sun* and *Moon*, shall stand and wait o

Lot. 35.

You seek a Lot which proving bad,
Would peradventure make you sad;
At this may please; for you are taught,
To mend your Fortune, when 'tis naught.



Being armed with such Counfel here,
That you no Destiny need fear;
Now if you come to hurt or shame;
Upon the Stars lay not the blame.

Emblem XXXVI.

Emblem XXXVI.



Emble 36

Non te, sed Nummos

IVXXX

The

T H E

**Thirty sixth Emblem
Illustrated.**

*Thy seeming Lovers false will be,
And love thy Money more than thee.*

What may the reason be, so many wed,
And miss the blessings of a joyful-Bed,
At those ungodly, and improper ends,
For which, this Age most *Marriages* intends?
Some love *plump-flesh*; and those as kind will be
To any gamesome *Wanton*, as to thee.
Some, dote on *Honours*; and all such will prize
Thy Person meerly, for thy *Dignities*.
Some fancy *Pleasures*; and such *Flirts* as they,
With ev'ry *Hobby-horse*, will run away.

So

Some (like this Couple in our Emblem, here)
 Wor hard for *Wealth*; and very kind appear
 Till they have won their prize: but then
 On what their best *Affections* they bestow, (tho

This *Wealth*, is that sweet *Beauty*, which
 So many to their *Executioners*. (pre

This is that rare *Perfection*, for whose sake,
 The *Politician* doth his *Marriage* make.

Yea, most of those whom you shall married find
 Were cou'sned, (or did cou'sen) in this kind;
 And for some *by-respects*, they came together,
 Much more, than for the sakes of one another

If this concerns thee, now, in any sense;
 For thy instruction, take this warning hence
 If thou hast err'd already, then lament

Thy passed crime, and bear thy punishment,

If thou, as yet, but tempted art to err;

Then, let this Emblem be thy Counsellor:

For, I have said my mind; which if thou slight

Go, and repent it, on thy wedding night.

Lot 36.

His Lot may make us all suspect,
That some wrong Object you affect.
And that where *Dearness* you pretend ;
Is not for the noblest end.

What mischief from such falshood flows,
Your Emblem very truly shows.
And may more happy make your Fate ;
If this advice come not too late.

H

Emblem XXXVII.

Emblem XXXVII.



Embl. 37.

*Virtute ac Studio per Orbem Fama
perpetua comparatur.*

MXXVII. mldm

T



T H E

Thirty seventh Emblem Illustrated.

*By Studiousness in Virtues ways,
Men gain an universal Praise.*

When Emblems of too many parts consist,
Their Author was no choice *Emblematicist*,
But is like those that waste whole hours, to tell
What, in three minutes, might be said as well.
Yet, when each member is interpreted,
Out of these vulgar *Figures*, you may read
A *Moral*, (altogether) not unfit
To be remembred, ev'n by *men of wit*.
And if the *Kernell* prove to be of worth,
No matter from what shell we drew it forth.

H a

The

The *Square* whereon the *Globe* is placed, here
 Must *Vertue* be ; That *Globe* upon the *Square*,
 Must mean the *World* ; The *Figure*, in the *Round*,
 (Which, in appearance doth her *Trumpet* sound)
 Was made for *Fame* ; The *Book* she bears, may
 (show,

What *Breath* it is, which makes her *Trumpet* blow.
 The *Wreath*, inclosing all, was to intend
 A glorious *Praise*, that never shall have end :
 And these, in one summ'd up, do seem to say ;
 That, (if men *study* in a *vertuous-way*)
 The *Trumpet* of a never-ceasing *Fame*,
 Shall through the *world* proclaim their praise-
 (full Name.

Now *Reader*, if large *Fame*, be thy ambition,
 This *Emblem* doth inform, on what condition
 She may be gain'd. But, (herein, me believe)
 Thy *study* for meer-praise, will thee deceive :
 And if thy *Vertues*, be but onely, those
 For which the vulgar *Fame*, her *Trumpet* blows
 Thy *Fame's* a blast ; Thy *Vertues* Vices be ;
 Thy *Study's* vain, and *shame* will follow thee

Lot 37.

THou seek'st for fame and now art shown,
For what her Trumpet shall be blown.
Thine Emblem also doth declare,
What Fame they get who Virtuous are,



For Praise alone; And what reward,
For such like Studies is prepar'd.
Peruse it; And this Counsel take,
Be Virtuôus for meer Virtues sake.

H 3. Emblem XXXVIII

Emblem XXXVIII.



Deus nobis hac Otia fecit.

The



T H E

Thirty eighth Emblem Illustrated.

*The Gospel thankfully imbrace,
For God vouchsafed us this Grace.*

THis modern *Emblem*, is a mute expressing
Of Gods great Mercies, in a *Modern-blessing*;
And gives me, now, just cause to sing his praise,
For granting me, my being, in these days.
The much-desired *Messages* of Heav'n, (given,
For which, our *Fathers* would their lives have
And (in *Groves, Caves, and Mountains*, once a year)
Were glad, with hazard of their goods to hear;
Or, in less bloody times, at their own homes;
To hear, in private, and obscured rooms.

H. 4

Ld;

Lo ; those, those Joyful-tydings, we do live,
 Divulg'd, in every Village, to perceive ;
 And that the sounds of Gladness echo may,
 Through all our goodly Temples, ev'ry day.

*This was (Oh God) thy doing ; unto thee,
 Ascrib'd, for ever, let all Praises be.*

*Prolong this Mercy and vouchsafe the fruit,
 May to thy Labour, on this Vine-yard, suit :
 Lest, for our fruitlessness, thy Light of grace,
 Thou from our Golden candlestick, displace.*

*We do, me thinks, already, Lord, begin
 To Wantonize, and let that loathing in,
 Which makes thy Manna tasteless ; And I fear,
 That, of those Christians, who, more often hear,
 Then practice, what they know, we have too many
 And, I suspect my self, as much as any.*

*Oh ! mend me so, that, by amending me,
 Amends in others, may increased be :*

*And, let all Graces, which thou hast bestow'd,
 Return thee honour, from whom first they flow'd*

Lot 38.

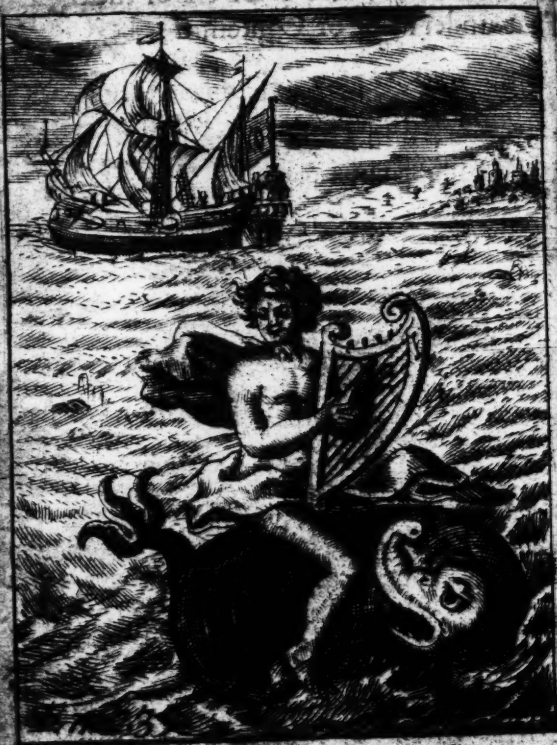
BY this thy Lot thou dost appear,
To be of those who love to hear
The Preachers voice ; Or else of them,
That undervalue or Contemn

Those daily showers of wholesome words,
Which Heaven in these our times affords.
Now which so'e're of these thou be,
Thine Emblem something teacheth thee.

H 5

Emblem XXXIX.

Emblem XXXIX.



Spernit Pericula Virtus.



THE

Thirty ninth Emblem Illustrated.

*An Innocent no danger fears,
How Great sorrows it appears.*

When some did seek *Arion* to have drown'd ;
He, with a valiant heart, his Temple crown'd
And when to drench him in the Seas they meant,
He plaid on his melodious *Instrument* ;
To shew, that *Innocence* disdain'd Fear,
Though to be swallow'd in the *Deep* it were.
Nor did it perish : For, upon her Back
A *Dolphin* took him, for his *Musick's* sake :
To intimate that *Vertue* shall prevail
With *Brutish* Creatures, if with *Men* it fail.

Most

Most vain is then their Hope, who dream the
 Make wretched, or undo, an *Honest Man*: (tho
 For, he whom Vertuous *Innocence* adorns,
 Insults o're *Cruelties*; and *Peril* scorns.

Yea, that, by which Men purpose to undo him
 (In their despight) shall bring great *Honours*

Arion-like, the Malice of the *World*, (tho

Hath into *Seas* of *Troubles* often hurl'd
 Deserving Men, although no Cause they had,
 But that their *Words & Works* sweet *Musick* made
 Of all their outward Helps it hath bereft them
 Nor means, nor hopes of Comfort have been le
 (them

But such, as in the House of *Mourning* are,
 And what *Good-Conscience* can afford them there
 Yet, *Dolphin*-like, their *Innocence* hath rear'd
 Their Heads above those *Dangers* that appear
 God hath vouchsaf'd their harmless Cause to hear
 And ev'n in *Thraldom*, so their Hearts hath freed
 That, whil'st they seem'd oppress'd & forlorn
 The *Joy'd*, and *Sung*, and *Laugh'd* the *World*
 (to see

Lot 39.

YOU have been wronged many ways,
Yet Patient are, and that's your Praise.
Your Actions also seem'd upright,
Yet some there are that bear you spight.

Left therefore you discourag'd grow,
An Emblem you have drawn to show,
What other Innocents have born,
And how the Envious world to scorn.

Emblem XL.

Emblem XL.



Non uno Sternitur Ictu.

The

THE

Fortieth Emblem

Illustrated.

*By many strokes the Work is done,
Which cannot be performed by one.*

DEspair not *Man*, in what thou oughtest to do,
Although thou fail when one Attempt is
But, add a *New-Endeavour* thereunto; (made;
And then another, and another, add:
Yea, till thy Pow'r and Life shall quite be spent,
Persist in seeking what thou shouldst desire;
For, he that falleth from a good Intent,
Deserves not that to which he did aspire.
Rich *Treasures* are by *Nature* placed deep;
And ere we gain them, we must pierce the *Rocks*:
Such

Such *Perils*, also, them, as *Guardians* keep,
That none can win them without wounds and

Moreover, *Glories*, *Thrones*, are so sublime,
That whosoever thinks their Top to gain,
Till many thousand weary steps he clime,
Doth fool himself, by Musings which are vain.

And yet, there is a *Path way*, which doth lead
Above the highest things that Man can see ;
And (though it be not known to all who tread
The *Common-Tract*) it may ascended be.

As therefore, none should greater things presume
Then well becomes their strength ; So none
(should fear

Through *Folly*, *Sloth*, or *Baseness*) to assume
Such things upon them, which be seeming are
Since by *Degrees* we many things see wrought,
That seem'd impossible to have been done,
When they were first conceived in the thought
And such as these, we may adventure on.

Mine *Arm*, I know, in time will fell an *Oak*;
But, I will ne're attempt it, at a *Stroke*.

Lot 40.

THis Lot befell thee for the nonce,
For if things come not all at once,
Thou to despairing soon dost run,
Or leav'st thy work that's well begun.

Which to prevent regardful be,
Of what thine Emblem Counsels thee.
Emblem XLI.

Emblem XLI.



emb: 41.

Ne teneat.



T H E

Forty first Emblem Illustrated.

*Occasions past are sought in vain,
But oft, they wheel about again.*

UNwise are they that spend their youthful
In Vanities; as if they did suppose (*Prudent*
That men, at pleasure, might redeem the *Time*;
For, they a fair advantage fondly lose.
As ill-advis'd be those, who having lost
The first *Occasions*, to *Despairing* run :
For, *Time* hath *Revolutions* ; and the most,
For their Affairs, have *Seasons* more then one.
Nor is their Folly small, who much depend
On *Transitory things*, as if their Power

Could

Could bring to pass what should not have an End
Or compass that which *Time* will not devour.

The first *Occasions*, therefore, see thou take
(Which offered are) to bring thy hopes about
And mind thou, still, what *Haste* away they make
Before thy swift-pac't hours are quite run out,
Yet, if an *Opportunity* be past,

Despair not thou, as they that hopeless be ;
Since, *Time* may so revolve again, at last ;
That *New-Occasions* may be offered thee.

And see, thou trust not on those fading things,
Which by thine own *Endeavours* thou acquire

For, *Time* (which her own *Births* to ruin brings
Will spare, nor thee, nor ought which thou desire

His *Properties*, and *Uses*, what they are,

In vain observ'd will be, when he is fled :

That, they in season, therefore may appear,
Our *Emblem*, thus hath him deciphered ;

Bald save before, and standing on a *Wheel*
A Razor in his Hand, a *Winged Heel*

Lot 41.

Much Liberty thou hast assum'd,
And heretofore too much presum'd.
Time, which always rideth post,
That for a while some hopes are crost.

But see to keep thee from despair,
And thy Misfortune to repair.
Mark what to thee thy Lot doth tell,
And Practise what is counsel'd well.

Emblem XLII.

Emblem XLII.



Viribus jungenda Sapientia.

The

THE

Forty second Emblem Illustrated.

When Great Attempts are undergone,
 Join Strength and Wisdom both in one.
 IF (Reader) thou desirous be to know
 What by the *Genture* seemeth here intended;
 What, also by the *Snake*, and by the *Beast*,
 Which in his hand, he beareth alway bended:
 Learn, that this *half-a-man*, and *half-a-beast*,
 Ancient *Hieroglyphick*, teaching thee,
 That, *Wisdom* should be joyn'd with outward
 (force,
 If prosperous we desire our works to be.

His

His *Upper-part*, the shape of *Man*, doth bear;
 To teach, that *Reason* must become our guide.
 The *binder-parts* a *Horses* Members are;
 To show, that we must also *strength* provide.
 The *Serpent*, and the *Bow*, doth signifie
 The same (or matter to the same effect)
 And by two *Types*, one *Moral* to imply,
 Is doubled a *fore-warning* of neglect. (grow
 When *Knowledge* wanteth *Power*, despis'd we
 And know but how to aggravate our pain:
 Great *strength*, will work its own sad overthrow,
 Unless, it guided be with *Wisdoms* rein.

Therefore, Oh God, vouchsafe thou so to marry
 The gifts of Soul and Body, both, in me,
 That, I may still have all things necessary,
 To work, as I commanded am, by thee.
 And, let me not possess them, Lord, alone,
 But, also know their use; and so well know it,
 That, I may do each duty to be done;
 And with upright Intentions, always do it.

If this be more, then yet obtain I may,

My will accept thou, for the deed, I pray.

Lot 42.

Great things to do, thou hast a mind,
But power thereof, thou canst not find;
Sometimes thy Power doth seem to fit,
But then thou failest in thy wit.

Such undertakings therefore chuse,
(If thou thy Time wilt not abuse)
As to thy Power and wit agree,
And then let both employed be.

I

Emblem XLIII

Emblem XLIII.



Embl. 43.

In Silentio & spe.

THE

Forty third Emblem

Illustrated.

*They that in Hope and Silence live,
The best Contentment may achieve.*

If thou desire to cherish true Content,
And in a troublous time that course to take,
Which may be likely mischiefs to prevent,
Some use of this our *Hieroglyphick*, make.
The *Fryers Habit*, seemeth to import,
That, thou (as ancient *Monks* and *Fryers* did)
Shouldst live remote, from places of resort,
And in retiredness, lye closely hid.
The clasped-Book, doth warn thee to retain
Thy thoughts within the compass of thy breast;

And in a quiet *silence* to remain,
 Untill thy mind may safely be express'd;
 That *Ascher* doth inform thee, that thou
 Walk on in *Hope*; and in thy Pilgrimage,
 Bear up (without *despairing* or *distrust*)
 Those wrongs, and sufferings, which attend thee
 For, whensoever *Oppression* groweth rise, (*As*
Obscureness, is more safe than *Eminence*;
 He that then keeps his *Tongue*, may keep his *Life*
 Till times will better favour *Innocence*.
Truth spoken where *untruth* is more approved,
 Will but enrage the malice of thy foes;
 And, otherwhile, a wicked man is moved
 To cease from wrong, if no man him oppose.
 Let this our *Emblem*, therefore, counsel thee
 Thy *Life* in safe *Retiredness*, to spend:
 Let in thy breast, thy thoughts reserved be,
 Till thou art laid, where none can thee offend.
 And whilst most others, give their *Fancy* scope
 Enjoy thy self, in *Silence*, and in *Hope*.

Lot 43.

Hou hast in Publick lived long;
And overfreely us'd thy Tongue.
If thy safety thou desire,
Be silent and thy self retire;

And if thou wilt not be undone,
Possess thy Joys and Hopes alone.
For they that will from harm be free,
Must quiet and obscured be.

I 3.

Emblem XLIV.

Emblem XLIV.



Embl: 44.

Non est Mortale quod opto.

The

T H E

Forty fourth Emblem Illustrated.

*Take wing my soul, and mount up higher,
For Earth fulfils not my desire.*

WHEN *Ganymed*, himself was purifying,
Great *Jupiter*, his naked beauty spying,
Sent forth his *Eagle* (from below to take him)
A blest Inhabitant in Heav'n to make him :
And there (as Poets feigned) he doth still,
To *Jove*, and other God beads, Nectar fill.
Though this be but a *Fable*, of their feigning,
The *Moral* is a *Real truth*, pertaining
To ev'ry one (which harbours a desire
Above the *Starry Circles*, to aspire.)

By *Ganymed* the *Soul* is understood,
That's washed in the *Purifying flood*
Of sacred *Baptism* (which doth make her seem
Both pure and beautiful, in *God's* esteem.)

The *Egle* means that *Heav'nly Contemplation*,
Which, after Washings of *Regeneration*,
Lifts up the *Mind*, from things that earthly be,
To view those *Objects*, which *Faith's* Eyes do see.
The *Nectar*, which is filled out, and given
To all the blest *Inhabitants of Heaven*, (have,
Are those *Delights*, which (*Christ* hath said) they
When some *Repentant Soul* begins to leave
Her foulness; by renewing of her *birth*,
And slighting all the *Pleasures* of the Earth.

I ask not, *Lord*, those *Blessings* to receive,
Which any Man hath pow'r to take, or give;
Nor what this World affords; for I condemn
Her Favours; and have seen the best of them;

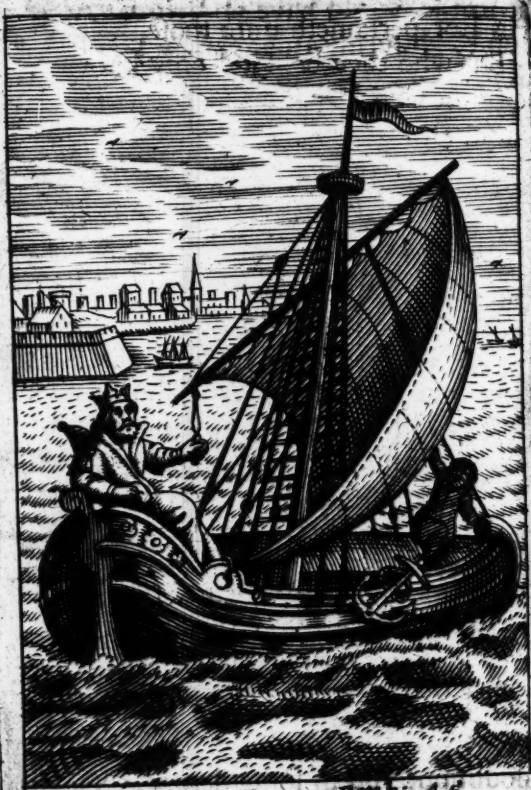
Nay, *Heav'n* it self, will unsufficient be,
Unless *Thou* also give *Thy self* to me.

Lot 44.

THis Lot pertaineth unto those,
(But who they be, God only knows)
Who to the world have no desire,
But up to Heavenly things aspire ;

No doubt but you in some degree,
Indu'd with such Affections be,
And got this Emblem, that you might
Encourag'd be in such a flight.

Emblem XLV.



Emb. 45.

Dum Clavum rectum Teneam.

The

THE
Forty fifth Emblem
Illustrated.

*He that his course directly steers,
Nor storms, nor windy Censures fears.*

WE to the Sea this World may well compare;
For, ev'ry Man which liveth in the same,
Is as a Pilot, to some Vessel there,
Of little size, or else of larger frame.

Some have the Boats of their own Life to guide,
Some, govern petty Towns ships too beside
Some of whole Families row the Barge,
(To those compar'd, which of small Barks have
(charge)
Some

Some others rule great *Provinces* ; and they
 Resemble *Captains* of huge *Argosies* :
 But when of *Kingdoms*, any gain the Sway,
 To *Generals of Fleets* we liken these.

Each hath his proper *Course* to him assign'd,
 His *Card*, his *Compass*, his due *Tacklings*, too ;
 And if their *Business*, as they ought they mind,
 They may accomplish all they have to do.

But most Men leave the Care of their own *Course*,
 To judge or follow others, in their waies ;
 And when their *Follies* make their *Fortunes* worse,
 They curse the *Destiny*, which they should praise.
 For, *Waves* and *Winds*, and that oft-changing

(*Weather*,
 Which many blame, as cause of all their *Losses*,
 (Though they observe it not) helps bring toge-

(*ther*
 Those *Hopes*, which their own *Wisdom* often
 (*crosses*.

Regard not, therefore much, what those things be,
 Which come, without thy fault, to thwart thy
 (*Way* ;

Nor, how, *Rash-Lookers-on* will censure thee ;
 But, faithfully, to do thy part, assay :

For, if thou shalt not from this *Counsel* vary,
 Let my *Hopes* fail me, if thy *Hopes* miscarry :

Lot 45.

Thy hopes and Fears are always such,
That they afflict, and pain thee much,
Because thou giv'st too great a scope,
Unto thy *Fear*, and to thy *Hope*.

For they will vex, or pleasure thee,
As they enlarg'd, or curbed be.
But see, thine Emblem, if thou please,
Instructs thee how to manage these.

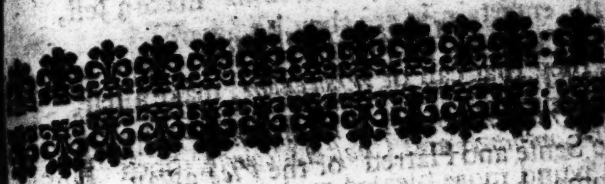
Emblem XLVI.

Emblem XLVI.



Ubi Helena, ibi Troja.

The



T H E
Forty fixth Emblem
Illustrated.

*Where Helen is, there will be war,
For Death and Lust Companions are.*

THeir foolish humour I could ne're affect,
Who dare, for any cause, the Streets frequent:
And thither, where I justly might suspect
A Strumpet liv'd, as yet, I never went.
For, when (as Fools pretend) they go to seek
Experience, where more Ill then Good, they see;
They venture for their Knowledge, Adam like;
And such as his, will their Achievements be.
Let, therefore those that would loose Truths detest,
Converse with none, but those that modest are;
For,

For, they that can of *Whoredom* make a Jest,
Will entertain it ere they be aware.
Chast-Company, and *Chast-Discourse*, doth make
The Mind more pleased with it, ev'ry day;
And *Frequent views of Wantonness* will take
The Sense and Hatred of the *Vice* away.

Some, I have known, by *Harlots Wiles* undone,
Who, but to see their *Fashions*, first pretended;
And they that went for *Company*, alone, ended.
By suddain Quarrels, there their *Dayes* have
For in the Lodgings of a *Lustfull-Woman*,
Immodest Impudence hath still her Being;
There, *Fury*, *Fraud*, and *Cruelties* are common:
And there, is *Want*, and *Shame*, and *Disagreeing*.
Ev'n *Beauty*, of it self, stirs loose Desires,
Occasioning both *Jealousies*, and *Fears*;
It kindleth in the Brest, conceal'd *Fires*, (pears:
Which burn the Heart, before the *Flame* ap-
And ev'ry day, experienced are we;
That, there where *Hellen* is, *Troys Fate* will be.

Lot 46.

YOur Lot is, very much to blame,
Or else your Person, or your name,
Hath injur'd been; Or may have wrong,
By some loose *Wanton*, ere't be long.

Therefore ere hence you go away,
Mark what your Emblem here doth say;
Perhaps by drawing of this Lot,
Some Harms prevention may be got.
Emblem XLVII.

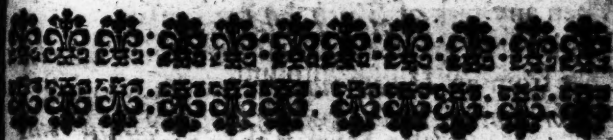
Emblem XLVII.



Emb: 47.

Consequitur quodcumque petit.

The



T H E

Forty seventh Emblem Illustrated.

*Who by Good Means Good things would
Shall never seek nor ask in vain. (gain,*

IN vain fair *Cynthia* never taketh pains,
Nor faints in following her desired *Game*;
And when at any Mark her Bow she strains,
The winged Arrow surely hits the same.
Her *Picture*, therefore, in this place doth shew
The Nature of their *Minds* who *Cynthia* like,
With *Constancy* their *Purposes* pursue,
And faint not till they compass what they seek.
For, nought more God-like in this World is found
Then so *Resolved* a man, that nothing may

His

His *Resolution* alter or confound,
 When any task of *Worth*, he doth assay.
 Nor, is there greater *Baseness*, then those *Minds*,
 That from an *Honest* purpose can be wrought:
 By *Threatnings*, *Bribes*, *Smooth-Gales* or *Boysf'rous*,
 Whatever colour or excuse be brought. (*Winds*,

You then, that would with *Pleasure*, *Glory* gain,
Diana like, those modest things require,
 Which truly may beseem you to attain;
 And stoutly follow that which you desire:
 For, changing though the *Moon* to us appear,
 She holds a firm Dependence on the *Sun*;
 And by a *Constant-Motion*, in her *Sphere*
 With him, doth in *Conjunction* often run:
 So, *Constant-men*, still move their hopes to win
 But never by a *Motion-indirect*;
 Nor will they stop the Course that they are in,
 Untill they bring their purpose to effect.

For, whosoever *Honest things* requires,
 A *Promise* hath of all that he desires.

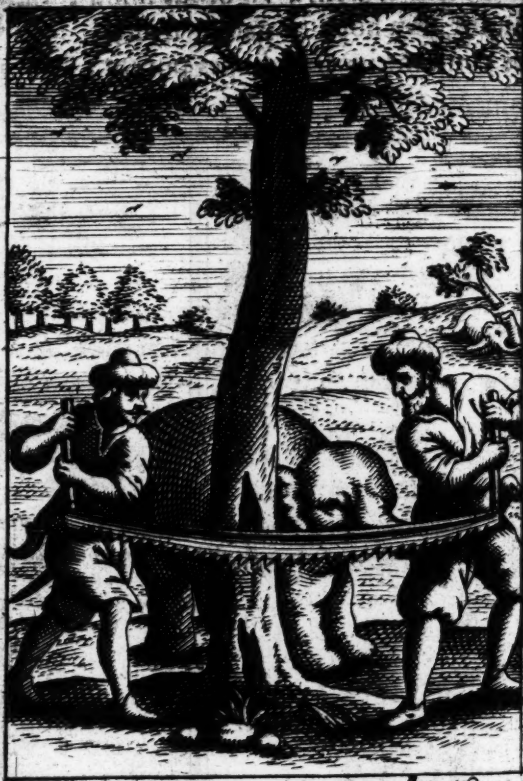
Lot 47.

IF any thing you do design,
Pursue it with a vigorous mind ;
And if you hope to gather fruit,
Be constant in your hopes pursuit.

For by your Emblem you may find,
The Stars to you are well inclin'd.
Provided your attempts be good,
For that must still be understood.

Emblem XLVIII

Emblem XLVIII.



Nusquam tuta fides.

The



T H E

Forty eighth Emblem

Illustrated.

*Use Caution whereſoe're you be.
For from deceit no place is free.*

Some write (but, on what grounds, I cannot tell)
That they, who near unto the *Deserts* dwell,
Where *Elephants* are found, do notice take, (make)
What trees they haunt, their sleeping stocks to
That, when they rest against an half-sawn stem
It (falling) may betray those Beasts to them.

Now, though the part *Historical*, may err,
The *Morall*, which this *Emblem* doth inferr,
Is over true ; and seemeth to imply,
The *World* to be so full of Treachery,

At

As that no corner of it, found can be,
 In which from Falshoods Engines, we are free.
 I have observ'd the *City*, and I find,
 The *Citizens*, are civil, grave and kind;
 Yet many are deluded by their shows,
 And cheated, when they trust in them repose.
 I have been oft at *Court*; where I have spent,
 Some idle time, to hear them *Complement*:
 But I have seen in *Courtiers* such deceit,
 That for their Favours, I could never wait.
 I do frequent the *Church*; and I have heard
 Gods judgments, by the *Preachers*, there declar'd,
 Against mens falshoods; and I gladly hear
 Their zealous *Prayers*, and good *Counsels* there;
 But as I live, I find some such as they,
 Will watch to do a mischief, if they may.
 Nay those poor sneaking *Clowns*, who seek their
 (living,

As if they knew no manner of deceiving;
 Ev'n those, their wit, can (this way) so apply,
 That they'll soon couzen wiser men, than I.

Lot. 48.

SOME Foes for thee do lye in wait,
Where thou suspectest no deceit.
Yea many do thy hurt intend,
Who yet pretend the name of friend.

Be therefore careful whom you trust,
What ways thou walkst and what thou dost,
For by thine Emblem thou mayst see,
That wariness will needful be.

K

Emblem | XLIX

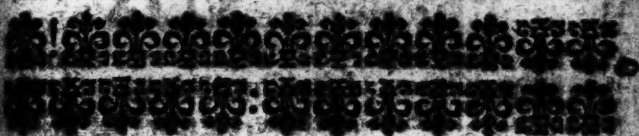
Emblem XLIX.



Omnia Caro Femina

Emblem XLIX.

The



T H E
Forty ninth Emblem
Illustrated.

*All flesh is like the wither'd Hay,
It springs, and grows, and fades away.*

THis *Infant*, and this little *Truss of Hay*,
When they are moralized, seem to say,
That *Flesh* is but a tuft of *Morning-Grass*,
Both green, and wither'd, ere the day-light pass.
And such we truly find it ; for behold,
As soon as man is born, he waxeth old,
In *Griefs*, in *Sorrows*, or *Necessities* ;
And withers ev'ry hour, until he dies :
Now flourishing as *Grass*, when it is grown,
Straight perishing, as *Grass*, when it is mown.

If we with other things, mans *Age* compare,
 His *Life* is but a *Day* (For equal'd are
 His *Years* with *Hours*: His *Months* will *Minutes*
 Fit parallels; and ev'ry *breathing* we (be
 May term a *Day*) yet, some ev'n at the *Night*
 Of that short *Day*, are dead, and withered quite.
 Before the *Morning* of our lives be done,
 The *Flesh* oft fades: Sometime, it grows till *Noon*:
 But there's no mortal *Flesh*, that will abide
 Unparched longer, than till *Evening-tide*.
 For in it self it always carries that,
 Which helpeth so it self to ruinate; (*flame*,
 That though it feel, nor *storm*, nor scorching
 An inbred *Canker*, will consume the same.
 Considering well, and well remembering this,
 Account the *Flesh* no better than it is:
 Wrong not thine everlasting *Soul*, to cherish
 A *Gourd*, which in a moments time will perish.
 Give it the tendance fit for fading *Crops*;
 But for *Hay-harvest*, lose not better hopes.

Lot 49.

THy flesh thou Lov'st, as if it were
The chiefest object of thy care;
And of such value as may seem,
Well meriting thy best esteem.

But now to banish that conceit,
Thy Lot an Emblem brings to sight.
Which without Flattery shews to thee,
Of what regard it ought to be.

K 3

Emblem L

Emblem L



Emb: 50.

Sic transit Gloria Mundi.

The



THE

Fiftieth Emblem

Illustrated.

*Even as the smoke doth pass away,
So shall all worldly pomp decay.*

SOME better Arguments, then yet I see,
I must perceive; and better causes, why
To those gay things I should addicted be,
To which the vulgar their Affections eye.
I have consider'd Scepters, Miters, Crowns,
With each appurtenance to them belonging;
My heart hath search'd their Glories, and Renowns,
And all the pleasant things about them thronging:

My Soul, hath truly weigh'd, and took the
 Of *Riches* (which the most have so desir'd)
 I have distill'd the Quintessence of *Pleasure*,
 And seen those Objects, that are most admir'd.
 I likewise feel all *Passions*, and *Affections*,
 That help to cheat the *Reason*, and perswade
 That those poor *Vanities* have some perfections,
 Whereby their Owners, happy might be made.

Yet when that I have rouzed my *understanding*,
 And cleans'd my Heart from some of that Cor-
 (ruption,

Which hinders in me *Reason's* free commanding,
 And shews things without vails or interruption;
 Then they, methinks, as fruitless do appear,
 As *Bubbles* (wherewithall young-children play)
 Or, as the *Smoke*, which in our *Emblem*, here,
 Now makes a show, and straight consumes away.

Be pleas'd, Oh God, my value may be such
 Of every Outward-blessing here below,
 That I may neither love them overmuch,
 Nor underprise the Gifts, thou shalt bestow :

But know the use of all these fading *Smokes*:
 And be refresh'd, by that which others chokes.

Lot 50.

IN outward Pomp thy Pleasures are,
Thy hope of Bliss is placed there.
And thou this folly wilt not leave,
Till of content it thee bereave :

Unless thou timely come to see
How vain all earthly Glories be.
An Emblem therefore thou hast gain'd;
By which this knowledg is obtained.



These six following Chances or Lots have no Emblems belonging to them, and therefore you need look no further for them, but make the best of what you have got, these being only added for sport and Recreation.

§ 1.

THy Lot no answer will bestow
To that which thou desir'st to know:
Nor canst thou here an Emblem find
Which to thy purpose is inclin'd.
Perhaps it is too late to crave
What thou desirest now to have:
Or but in vain to mention that,
Which thy Ambition aimeth at:
Then take it not in evil part,
That with a Blank thou answer'd art.

§ 2.

IT proves a Blank; For to what end,
Should we a serious Moral spend.
Where *Teachings, Warnings and Advice,*
Esteemed are of little price.
Your only purpose is to look
Elpon the Pictures of this book;
When more discretion you have got,
An Emblem shall attend your Lot.

53.

These Lots are almost five to one
Above the Blanks ; yet thou hast none,
If thus thy fortune still proceed ;
'Tis five to one, If well thou speed.
Yet if thou dost not much neglect,
To do as wisdom shall direct,
It is a thousand unto five,
But thou in all thy Hopes wilt thrive.

54.

You may be glad you drew not that,
Which in your mind you guessed at.
For it so points out that condition,
Whereof you give a great suspicion,
That had it such an Emblem nam'd,
As fits you right you had been sham'd.
Since then your fault is unreveal'd,
Amend, and keep it still conceal'd.

55.

You in your secret thoughts despise,
To think an Emblem should advise,
Or give you cause to mind or heed,
Those things whereof you may have need.
And therefore when the Lot you try'd,
An answer justly was denied.
Yet (by your leave) there are but few,
Who need good Counsel more than you.

56.

The Chance which thou obtained hast,
Of all the Chances is the last.

And casting up the Total sum,
 We find thy Gain to Nothing comes.
 Yet if it well be understood,
 This Chance may Chance to do thee good.
 For it foretells what Portion shall,
 To every one at last befall.
 And warns while something is enjoy'd,
 That it be always well employ'd.

CONCLUSIONS

1.

THe Glories of our Birth and state,
 Are shadows, not substantial things.
 There is no Armour gainst our fate.

Death lays his Icy hands on Kings,
 Scepter and Crown
 Must tumble down,
 And in the dust be equal laid,
 With the poor crooked Sythe and Spade.

2.

Some men with swords may reap the field,
 And plant fresh Laurels where they kill.
 But their strong Nerves at length must yield,
 They tame but one another still.

Early or late,
 They stoop to fate:
 And must give up their murmuring breath,
 Whilst the pale Captive creeps to Death.

3.

The Laurel withers on your Brow,
 Then boast no more your mighty Deeds.
 For on Deaths Purple Altar now,
 See where the Victor, Victim bleeds,
 All heads must come,
 To the cold Tomb.
 Only the Actions of the Just,
 Smell sweet and blossom in the dust.

Dr

*Directions for finding the Chances in
the following Lottery.*

Turn about the Index, upon the following Lottery or figure, without casting your eyes thereupon to observe where it stayeth, till your hand ceaseth to give it motion; and then look, upon what number it resteth; Then look for the same number among the Lots, which having read it directs you to the Emblem of the same number likewise; If the Letter M be set before the Lot (as it is in three or four places) then that Lot is proper only to a Man, and therefore if it happen to a woman let her take the next Chance, whether it be Blank or Lot. If it be any number above fifty, there being fifty six in all, it is a Blank Chance, and you may look for your Lot at the latter end of the Book among the six last Chances which are without Emblems. The Tryal whereof is thus contrived without Dice, lest by the Familiar use of them they might sometimes occasion expensive and pernicious Gaming.

But

*If King, Queen, Prince, or any one that springs
From Persons, known to be deriv'd from King,
shall seek for Sport sake, hence to draw their Lots;
Our Author says, that he provided not*

For

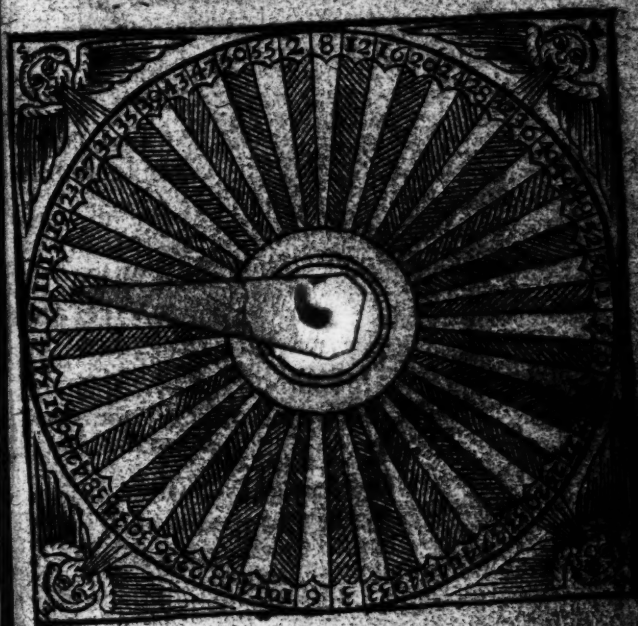
Directions for the Lottery.

For such as those; Because it were too much
For him, to find out Fortunes fit for such,
Who, (as he thinks) should rather Aid supply
For him to mend his evil Fortunes by.
To them be therefore pleased is to give
This noble, and this large Prerogative; I please
That they shall chuse from hence, what Lots they
And make them better, if they like not these.

All other Personages, of High degree,
That will profess our Authors friends to be,
This Freedom, likewise have, that till they find
A Lot, which is agreeing to their mind,
They shall have liberty, anew to try
Their sought for Chance: And every time apply
The Morals they disliked, unto those,
Which are, all qualified, among their Foes.
A Lottery who this Game, adventure will,
Must bear their Fortunes, he they Good or Ill.

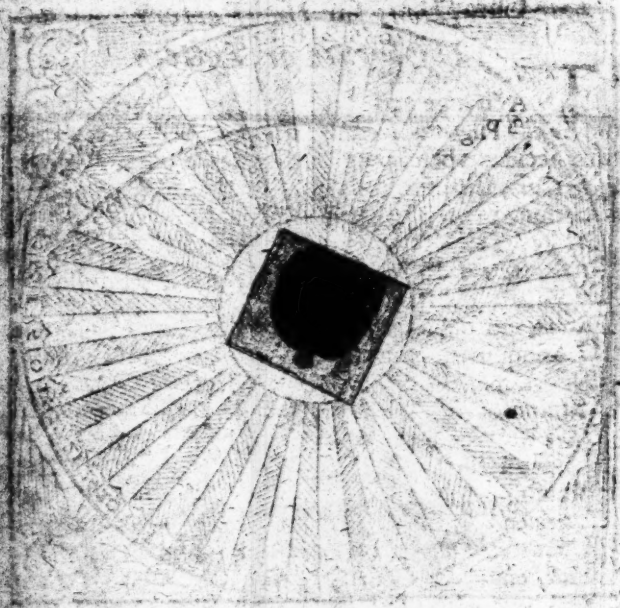
may look for your Lot at the latter end of the
Book among the six last Chances which are
without Enigma. The Ticket whereof is thus
contrived without Dice, but by the Favour
use of them they might sometimes occasion
penalty and punishment Gaining.

But
King, Queen, Prince, or any one that (being)
from Person known to be mine, I shall
shall be for Sport like to be my Lot;
for Author says, that he never will



THIS Game occasions not the frequent curse
Of swearing, or mispending of our time,
Nor loss of money, for the Play is short,
And every Gamester winneth by the sport,
We therefore Judg, it may as well become,
The Hall, the Parlor, or the Dining Room,
As Chefs or Tables; and we think the price
Will be as low, because it needs no Dice.

FINIS.



The

I.

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I

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